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THE
LIFE
AND
CHARACTER

OF

That Eminent and Learned Prelate,

THE LATE

Dr. *Edw. Stillingfleet,*

Lord Bishop of *Worcester.*

TOGETHER

With some Account of the WORKS
He has publish'd.

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THE BRITISH MUSEUM
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LATE
Lord Bishop of Worcester, &c.

TO give a true and lively Description of this great and deservedly celebrated Bishop, might indeed require Abilities like his own, the same Talents of Wisdom, Eloquence, Quickness of Apprehension, Depth of Judgment, and a near Insight into these several sorts of Learning he was so intimately acquainted with, and which appeared so conspicuous in all his Writings; but yet I hope the Reader will not think it Presumption in one of a very different

The Life of Dr. Stillingfleet,

rent Character, to attempt doing him some Right in this respect, rather than suffer the Memory of so every way accomplish'd a Prelate, and so singularly learned an Author to grow into decay, and by degrees lie buried in Obscurity, except among such as shall have the advantage of perusing his incomparable Writings.

It were much to be wish'd this Province had been undertaken by some abler Hand, and one who had the Happiness of a more familiar acquaintance with him, and who could thereby have been able to relate many things to his deserved Honour, which otherwise are never like to be retrieved.

But it is seldom Mens lot to have their due *Encomium* given them when gone, howsoever admired and celebrated whilst alive. The Judicious and Pious Mr. *Hooker*, Author of the justly admired Books of *Ecclesiastical Polity*, had been laid in his Grave considerably longer than he lived, before any Attempt was made towards writing his Life, though afterwards he had Right done him, by that Ingenuous and Faithful *Biographer*, Mr. *Isaac Walton*; not to mention the Relation of

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another, a much greater, but less accurate Writer; who taking Things upon trust, without a due Examination, thereby suffered himself to be led into divers notorious Mistakes concerning him. How many too have we known in our own Days, of high Station, and singularly renown'd for their great Abilities, and the remarkable Services they had done either to Church or State, who have yet had no other Memorial preserved of them, than perhaps a short Inscription upon their Monuments?

Those therefore are not to be blamed, who (whilst others who are better qualified to praise Great Men, are wholly silent) cannot contain from lamenting their loss, and attempting to recommend their noble Examples to the Admiration and Imitation of future Generations: Such especially as this great Prelate, whose Accurate, Judicious and Nervous Writings, full of all sorts of Learning, shew him to have had a just Title to *Livy's* Character of *Cato* (L. 59. C. 40.) *Natum ad id unum diceres quodcumque agere*; whose Performances were so compleatly admirable in their kind, as if he

The Life of Dr. Stillingfleet,

had apply'd himself but to that one sort of Study ; and yet the Compass of them was of such extent, and the Subjects treated of so various, that had he not been a Person of incomparable Parts as well as Diligence, it is not conceivable how he should ever have attained to a much less measure of Understanding in them all.

He was descended from the Family of the *Stillingfleets* of *Stillingfleet*, about four Miles from *York*, where his Great Grandfather *John Stillingfleet*, Esq; Brother to *Cuthbert Stillingfleet* Abbot of *York*, had a fair Estate ; and he was the Seventh Son of *Samuel Stillingfleet*, Gent. and *Susanna* his Wife, the Daughter of *Edward Norris* of *Petworth* in *Sussex*, Gent. who was his Godfather as well as Grandfather, and from whom he receiv'd the Name *Edward*. He was born *April* the 17th. 1635, at *Cranbourn* in *Dorsetshire*, a place of some note formerly for a Monastery founded there by a Nobleman named *Aeilward*, in the Year 930, and which has had the Honour done it since, to have the Earls of *Salisbury* to this Day bear the Title of *Viscount Cranbourn* ; where besides the Education

tion and Instructions he had from his Parents in his tender Years, as soon as his Age capacitated him for it, he was committed to the Care of Mr. *Thomas Garden*, Schoolmaster there, a Man of Eminence and Character in his Profession.

Under whom he made so considerable a Progress, that here he continued till the time drew on, that it would be proper to settle him in the University. In order whereunto he was removed for a while to *Ringwood* in *Hampshire*, and put under the care of Mr. *Baulch*, with the view of an Exhibition, anciently given for such Scholars as should be elected thence to either of the Universities, by *William Lynne*, Esq. Founder of that School.

Hence he was elected at *Midsummer*, 1648, and *Michaelmas* next following he was admitted into *St. John's Colledge* in *Cambridge*, under the Tuition of Mr. *Pickering*, one of the Fellows, and about six Weeks after, on *November* the 8th. was admitted a Scholar of the House upon the Right Honourable the Earl of *Salisbury's* Nomination.

The Life of Bishop Stillingfleet,

In which lower station he acquitted himself with such Applause, and was taken so much notice of for his singular Ingenuity and constant Improvement of it by a diligent Application to his Studies, that no sooner had he commenced Batchelour of Arts, but the very next Election he was chosen a Fellow of the College, and admitted as such *March* the 31st. 1653. that so he might not want any advantages in order to the better progress and success in his Studies, which an Accademick Life affords, nor the College or University want so highly valuable a Member, as they well foresaw he must needs prove.

Whilst he was Batchelour, he was appointed *Tripos*, and was much applauded for his witty and inoffensive Speech on that occasion, but this did not take him off from his severe and more useful Studies: For here he plied them hard, and made great use of a good Library belonging to that College; and as soon as he was standing he took his Degree of Master of Arts, but before that he withdrew a while from the University to live at *Wroxhall* in *Warwickshire* with Sir *Roger Bur-*
gois,

goin, Bar. a Person of great Piety, Prudence and Learning, to whom he had been recommended by Dr. *Paman*, one of the Fellows of that College, and afterwards Master of the Faculties at *Lambeth*, under his Grace Dr. *William Sancroft*, Lord Archbishop of *Canterbury*; and how well he approv'd himself here, appear'd, not only from Sir *Roger*'s kindness to him whilst in his Family, and his unwillingness to part with him, but always by his unusual Respect to him, when he made him Visits, and afterwards especially by his presenting him to a considerable Living.

At his departure thence, whether he retired again for a while to the College, or went immediately from *Wroxhall* to *Notingham*, I am not certain, but undoubtedly he removed thither soon after. For the Honourable *Francis Pierrepont*, Esq; Brother to the last and great Uncle to the present Marquess of *Dorchester*, wanting a Tutor for his eldest Son Mr. *Robert Pierrepont*, (since divers times Burgess in Parliament for the Town of *Nottingham*) and being willing to make an allowance that might invite a Person

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The Life of Dr. Stillingfleet,

of Worth and Learning to undertake the Employment, Mr. *Stillingfleet* was soon pitch'd upon, and prevailed with to accept it.

And here besides his Attendance in his proper Province, the Instruction of the young Gentleman, he found time to set about the writing his *Irenicum*: Which he afterwards professes himself to have published, hoping by it to bring over those to a compliance with the Church of England (then like to be re-established) who stood off upon the supposition that Christ had appointed a Presbyterian Government to be always continued in his Church, and therefore thought Prelacy was to be detested as an unlawful Usurpation; adding moreover, that it did not want success that way both here and in a Neighbour Kingdom.

Epist. Ded. before the Ordination Sermon at St. Peter's Cornhil, March 15. 1684. and p. 148, of several Conferences between a Popish Priest, a Fanatick Chaplain, &c. Where in the Person of P. D. he speaks freely of it, and says, *I believe there are many things in it, which if Dr. Stillingfleet were to write now, he would not have said: For there*

there are some which shew his Youth and want of due Consideration; others which he yielded too far, in hopes of gaining the Dissenting Parties to the Church of England; but upon the whole matter, I am fully satisfied the Book was written with a design to serve the Church of England. Nay, in the aforesaid Preface he says this farther of it, I dare challenge any Man to produce one Passage in the whole Book that tendeth to encourage Faction or Schism, or Opposition to the Church of England, but on the contrary, I endeavoured to recommend the Episcopal Government, as having the advantage of all others, and coming nearest to Apostolical Practice. But besides this, it must be acknowledged by all, that it contains a Mass of Learning abundantly beyond what could have been expected at his Years, and which few, if any of his Contemporaries, could pretend to equal; so early did he shew himself to the Admiration of those who herein beheld the Effects both of his Natural Abilities, and his Indefatigable Industry.

This very learned, howsoever misunderstood Treatise, he began, as I said,

said, during his stay at *Nottingham* ; but scarce was he allow'd to finish it there, for not above two Years had he been in that station, but he was called back by his worthy Patron, *Sir Roger Burgoyn*, who in the Year 1657 , upon the Decease of the Reverend and Learned Mr. *Linford* Rector of *Sutton*, made him a tender of that Rectory, which he thankfully accepted. And one of the Seats of *Sir Roger's* Family being here, might make him the more sollicitous to place a Serious, Ingenious, Pious and Prudent Person there, who might be both a good Neighbour, and Suitable Companion for himself, as well as a Watchful and Skilful Guide of Souls: and of whom could he more fitly make choice upon such an occasion, than of Mr. *Stillingfleet*, whom he had so thoroughly known, and of whose Character and Abilities he was so fully satisfied, by his own Conversation with, and Experience of him at *Wroxhall* ; nor would Mr. *Pierrepont* refuse to part with him upon so advantageous an Invitation.

Here therefore he first took upon him the Charge of a Parish, and which ought

ought not to be forgotten, he did not climb up by the way of those Days of Confusion and Disorder, but enter'd in at the right Door by means of an Episcopal Ordination: For he had well consider'd who they were that our Saviour had commissioned to ordain Labourers for his Vineyard, as he professes of himself (*Pref. to his Ordination-Sermon at St. Peter's*) he even then received Episcopal Orders, and followed the Directions of an excellent Bishop of our Church, the truly Pious and Reverend Dr. *Brownrigg*, the ejected Bishop of *Exon.* For by him it was that Mr. *Stillingfleet* was separated to the Work of the Ministry, to which he thenceforward applied himself. Thus he enter'd upon his Charge at *Sutton*, and here he publish'd the *Irenicum* before-mentioned in the Year 1659, and when he was not above 24 Years of Age, which he also reprinted in 1662, together with an Appendix concerning the Power of Excommunication in a Christian Church, wherein he very succinctly but clearly shews, that the Church is a distinct Society from the State, and has divers Rights and Priviledges of its

its own, which are derived only from Christ its Head, and particularly that it has a Power of Censuring Offenders, resulting from its Constitution, as a Christian Society, and that these Rights of the Church do not escheat to the Commonwealth, upon their being united in a Christian State.

In this same Year 1662, he published also his *Origines Saerae*, a Work of great Extent and variety of admirable Learning, and written with such Perspicuity of Expression, such Solidity of Judgment and Strength of Argument, that it would have been deservedly esteemed a most compleat Performance for one of more than twice his Age: And so you'll see twas thought by a most excellent Judge; for when he appeared at a Visitation before his Diocesan, Bishop Sanderson, the Bishop seeing so young a Man, could hardly believe it was Mr. Stillingfleet, whom as yet he only knew by his Books; and afterwards, when he had embraced him, said, *He much rather expected to have seen one as considerable for his Age, as he had already shewn himself for his Learning: It having always been justly esteemed one of*

of the best Defences of Revealed Religion that ever was extant in our own or any other Language ; and which would but our Modern Deists heartily and impartially apply themselves to study, it might be hoped, that by God's Blessing, they would find it an effectual Antidote for their Scepticism and Infidelity. This shewed the early Ripeness of his Understanding, and that he had attained to the Knowledge of the Aged, when himself was yet but very young, not having finished, perhaps not begun his 28th Year. An excellent Work in its kind ! but which would have been still much improved, had God granted him a longer life: A large Specimen whereof is to be seen in the late Folio Edition of it printed at Cambridge since his decease, which was to have made part of the First Volume ; for he designed to have published it in several Parts in Octavo, and had so well consider'd it, as to have gone on writing and printing as fast as ever Health and Business would have permitted him. For tho' the Subject takes in such a Mass and Compass of Learning, yet had he so prepared and digested it in his Thoughts,

that he could soon have writ them down fit for the Publick.

This admirable Treatise made him so known to the World, and got him such esteem amongst the Learned, and particularly with the Right Reverend Father in God, *Humphrey*, then Lord Bishop of *London*; that a Reply coming forth against Archbishop *Laud*'s incomparable Answer to *Fisher* the Jesuite, Mr. *Stillingfleet* was soon pitched upon as a proper Second for so strenuous an Advocate of our Religion. The Author of this Reply wrote himself *T. C.* and the Title of it was *Labyrinthus Cantuariensis*, or, *Dr. Laud's Labyrinth*; and it was said to be printed at *Paris* 1658, but it appeared not abroad till 1663, and the next Year came forth such an Answer to it, evidently manifesting what are the true Grounds of Faith, and where, and on which side the Schism betwixt us and the Church of *Rome* lies, and what Corruptions have been introduced by, and are constantly maintained amongst those of that Communion, as effectually silenced the Adversary, and did not a little advance the Reputation of the Answerer,

who though well known, and highly valued before, could not fail of being received with yet a greater respect after so rational a Vindication of our truly Primitive Church and Religion. This he wrote whilst at *Sutton*, and made such a dispatch, that besides constant Attendance on the Duties of the Place, he sent up of that Elaborate Work 6 or 7 Sheets a Week to the Pres.

The Fame of these excellent Performances, were the occasion that whilst he continued at his Living he was chosen Preacher at the *Rolls Chapel*, by the Honourable Sir *Harbottle Grimston*, Master of the *Rolls*, which obliged him to be in *London* in Term-time, and was a fair Introduction to his Settlement in that Noble City, which followed within a short time after this.

For Dr. *Lambe* the Rector of St. *Andrew's Holbourn* dying, his kind Friend the Lord Bishop of *London*, and his own celebrated Works together, so recommended him to the Lord Treasurer, the Earl of *Southampton*, to whom the Right of Presentation then belonged (and from whom, by the

Marriage of his Daughter the Countess of *Northumberland*, it is since derived to the present Patron his Grace the Duke of *Mountague*) that his Lordship easily pitch'd on him as a Person fit for the Cure of so extensive and populous a Parish; and afterwards he was highly satisfied with his Choice, and soon entertain'd a great value for him; who had much too soon an occasion to shew his high Esteem of his great Patron in a Sermon at his Funeral, wherein he gave him that just Character, which so wise and able, so faithful and conscientious a Statesman justly deserved.

To this he was presented *January*, 166⁴, instituted the *Easter* following; and here he spent his Time and Pains till 1689, when he was removed to a higher Station. Here, I say, he spent his Time and his Pains, so far as was requisite for the discharge of his Parochial Cure, but not so as to be entirely confin'd to this alone. For besides that, he for some time continued his Labours at the *Rolls*, as he had done formerly: And afterwards he was chosen Lecturer at the *Temple*, where for several Years he preach'd

preach'd in the Afternoon before those Learned and Venerable Societies. His excellent Discourses in those places, and often at *Serjeants-Inn-Chappel*, brought him into great Acquaintance and general Esteem with the Judges and Gentlemen of Station and Eminent in the Profession of the Law ; particularly Sir *Matthew Hale*, when he was Lord Chief Baron, sent to him, and enter'd into an early acquaintance with him, and continued it till his retirement from Publick Affairs. My Lord Chief Justice *Vaughan* too, desired his Friendship, and had a great value for his Conversation ; whose Funeral-Sermon he was pitch'd on to preach, and therein gave him a very great and just Character. It might be instanced in more, but it's enough in two such undeniably Eminent Men, and of such great Business as then lay upon them, that they should so much esteem, and so often enjoy his Company. To their and his Honour too, it may now be spoken. He was appointed likewise a Chaplain in ordinary to his Majesty King *Charles II.* and so had an opportunity of Preaching many very Learned and Instructive

The Life of Dr. Stillingfleet,

Sermons at Court, during his Annual Attendance there. He was constituted likewise a Canon-Residentiary of the Cathedral Church of St. Paul's, as afterwards of the Metropolitical Church of Canterbury.

The Recommendation for the Residentiaryship to the Dean and Chapter of St. Paul's is so much in his Praise, that I shall mention some part of it, which runs thus: *Cha. R. Trusty and Wellbeloved, We greet you well. Our well-deserving and well-beloved Subject and Chaplain, Edward Stillingfleet Dr. in Divinity, hath by his Learned Writings done such eminent Service for the Church of England in particular, and the Defence of the Christian Truth in general, that We think our selves bound to give him all fitting Encouragement, and therefore We are graciously pleased to recommend him unto you in very especial manner, and further to will and require that you elect and admit him the said, &c. Given at our Court at Whitehall the 9th of June, 1670.*

And afterwards his Fame continually encreasing, as he had opportunity more and more to shew himself, upon the Removal of the truly

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Reverend, Learned and Pious Dr. *William Sancroft*, the worthy Dean of that Church, to the Archiepiscopal and Metropolitan See of *Canterbury*, he was promoted to his Deany, and not long after, upon the Death of Dr. *Pory*, was nominated by his Right Reverend and Honourable *Dioeesan*, the present Lord Bishop of *London*, to the Archdeaconry of *London*. In all which Stations with what Applause he acquitted himself, and how much to the Advantage of those under his Care, is too well known to such as ever lived in Town to need any farther Account of it.

Whilst he was Rector of *Sutton*, he married *Andrea*, the eldest Daughter of *William Dobyns* of *Wormington* in *Gloucester*, Esq; and Sister to the late *William Dobyns*, Esq; a Bencher of *Lincoln's Inn*, who was always in the Bishop's kindness and friendship; and he on all occasions shew'd a great Love and Service for the Bishop and his Family, and who (I must add) for his Learning in the Law, and his Judgment in Pleading, did for many Years make a considerable Figure at the *King's-Bench* and *Chancery-Barr.*

The Life of Dr. Stillingfleet,

She lived not long with him; and by her he had only two Daughters, which both died in their Infancy, and one Son, Dr. *Edward Stillingfleet* the late Incumbent of *Wood-Norton* in *Norfolk*.

Not many Years after her Death, he married a second Wife, *Elizabeth*, Daughter of Sir *Nicholas Pedley* of *Huntington*, Serjeant at Law; of whose Worth every one that knew her can say a great deal, and all I can mention in this place would be too little. She liv'd with him till near his latter end, and by her he had Seven Children, of which he left only two surviving him; the Reverend Mr. *James Stillingfleet*, Prebendary of *Worcester* and Rector of *Hartlebury* in the same County and Diocese; and a most virtuously disposed and excellently accomplish'd Daughter, *Anne* the late Wife of *Humphrey Tyske* of *Gray's Inn*, Esq; ~~with whom he had~~

In the Year 1663, he went out Bachelor of Divinity, and in 1668, he commenced Doctor; and at Cambridge, the place of his younger Studies, he was now perswaded to keep the Publick Act; which he did with universal

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Applause, for his fluency in the Latin Tongue, his quickness of Reply, and his powerful Vindication of the Positions he undertook to maintain, and they were these;

*Ratio 2di Precepti in Decalogo est
Immutabilis.*

*Existentia τῆς λόγου ab aeterno constat
ex initio*

Evangelii Secundum S. Iohannem.

In the defence of which he fully answered the desire of those who had the largest Expectations of him; though strenuously opposed amongst others of the Heads of the University, more especially by that Eminently Learned and Acute Disputant, the Regius Professor Dr. *Gunning*, then Master of St. *John's College*; and afterwards successively Lord Bishop of *Chichester* and *Ely*; than whom none was better acquainted with the Ancient Fathers and Writers of the Church, and all sorts of Ecclesiastical Learning: And perhaps never did the Professor more vigorously exert his utmost Force, in the Trial of any Commencer, than in this

this Case ; whereby he only gave the Doctor the better opportunity of shewing his great Abilities, and setting his Performance off to the better advantage.

After this he in a little time gave a fresh Testimony of his Usefulness to the Publick. He did not confine his Labours to the Bounds of his single Parish, though a very large one, and which did take up a great deal of his Time, nor those other Stations he was in, but was desirous the rest of the Nation should partake of the excellent Fruits of his Studies ; and therefore the following Year 1669, he published some of his Sermons, such as he thought most useful at that time : And because one of them, concerning the Reason of Christ's Suffering for us (the last he then published) had met, as he professes, with some opposition from a busie Promoter of the contrary Doctrine : And because unworthy Reflections had been made upon some of the Rulers of the Church, as though they had countenanced and encouraged the Socinian Doctrine, he therefore set himself to vindicate the Honour of the Church, and the Truth of

of the Christian Doctrine in this important Controversie; which he did effectually in a Discourse concerning *the true Reason of the Sufferings of Christ*, in Confutation of *Crellius's* famous Answer to *Grotius*: Wherein he justly exposes the *Socinian* Method of interpreting Scripture, and particularly by a witty Parallel betwixt the first Chapter of *Genesis*, and the first of St. *John's* *Gospel*. Whence it evidently appears, that the Creation mentioned by *Moses* may with every whit as much Reason, be construed to relate, not to the Production of the World and all things therein, (as it certainly doth) but only to the first beginning of the *Mosaical*, *Jewish* Dispensation, as the *Socinians* can pretend for applying the Beginning spoken of by St. *John*, to the Beginning of the Evangelical Institution. Here also he seriously considers the Nature and End of our Saviour's Sufferings, and removes the *Socinian* Objections against their Merit, and the Reason we have to expect Salvation by them. He knew very well what intolerable Mischief these vain Pretenders to Reason might do to Religion amongst the Careless and Injudicious

The Life of Bishop Stillingfleet,

dicious, unless some Antidote were given against their Unevangelical and Destructive Doctrines; and hence he seasonably interposed, to detect the Weakness of their Arguments, and convince the World they are not such Masters of Reason as they pretend to. There has been printed since his Death a *Second Part to this Book of Satisfaction*, occasioned by an Appeal from the Dissenting Ministers to him, touching some Differences among themselves about that Point. In it you have several of their Letters and his Answers, and then a fuller Examination of the Grounds of the Controversie (but not quite finished) wherein he judiciously states and explains the Points between them, and as strenuously vindicates that necessary Doctrine of Satisfaction from the Antinomian Notion and Consequences of it, as he had before done from the Socinian.

And now a new occasion calls for his Assistance in another kind, his Adversaries of the *Cracovian* strain being thus baffled, a fresh Contest arises from a different Quarter, which he finds it necessary to engage in. He might

might justly have expected a full and satisfactory Answer from those of the Church of *Rome*, to his forementioned excellent Defence of our Church and Religion, before they had sent him a Challenge of another sort. But this was too difficult a Task for them, and therefore after two superficial Onsets, in the way (to use his own Language, *Pref. to his Discourse of the Idolatry of the Church of Rome*) *that Rats answer Books by gnawing some of the Leaves, whilst it yet retained its full Strength, the Body and main Design of it remaining wholly untouched by them*; for to lay the former Controversie asleep, he was to be assaulted in another manner. To this purpose two Questions are brought him by a Lady already hastning towards *Rome*, to which he returned a speedy Answer, though in the midst of many other Employments. And to this he not long after receiv'd a Reply, such as he did not think worth taking notice of, and therefore laid it by as too inconsiderable to divert him from his other more necessary Affairs, till at length his Adversaries began to triumph, as though the Victory were already

ready gained, and he had nothing to say against it. This Usage prevail'd with him to allow these Papers a farther Consideration, and so produced the well-known Discourse *of the Idolatry, Phanaticism and Divisions of the Church of Rome, and the hindrances of a good Life, and true Devotion that are amongst them.* A heavy Charge indeed! and which if true, were an abundant Caution to all that ever heard it, to be upon their Guard against the Attempts of such, as seek by any sly Insinuations to win them over to so corrupt a Church ; and the truth hereof he not only made out in this Treatise, but afterwards supported his Proof of it, in several others, against N. O. J. W. E. W. O. N. and the Author of the *Guide in Controversies.* Mr. Cressy, another of his Opponents, he chose to take little notice of, because of his ill Language, and want of Argument, save that he gives a Tast of his Performance in a short Reflection upon what Account he found given of himself by him, and very pertinently exposes him as one of the unfittest Men in the whole World for writing Ecclesiastical History ;

ry; since it was not to be expected that he should give a faithful Relation of Things past many Years since, who writes so at random about Matters of our own Times. But yet when a Person of great Honour and Abilities, My Lord Chancellor *Clarendon*, had vouchsafed to plead his Cause for him, and to undertake his Vindication from the impetuous Assaults of such an enraged Enemy, and Mr. *Cressy* had hereupon written his *Epistle Apologetical*, the Doctor then held himself obliged in return for so signal a Kindness, to save that Honourable Person the farther trouble of making Animadversions on this Reply. This was the occasion of a particular Consideration of what the Apologist had offered, in a Book entitled, *An Answer to Mr. Cressy's Epistle Apologetical to a Person of Honour, touching his Vindication of Dr. Stillingfleet*. In which he justly exposes the Mystical Divinity as both unintelligible and illusive, and observes the great Affinity there is betwixt the Popish and the Quakers Pretences to an immediate Inspiration, and that such kind of Extasies and Revelations as the Mystical Divinity pretends to, have

have been condemned by the Christian Church in former Ages, and so is no part of the Christian Doctrine.

But his chief Strength was reserved for Dr. Godden, who had undertaken to clear his Communion from the heavy Charge of Idolatry. In the general Preface before his *Answer to several Treatises*, &c. he takes care to remove one Objection urged by the Dr. against himself, and his manner of proceeding in this Debate, which was, *that he dissented from the Church of England in accusing the Church of Rome of Idolatry.* Which Pretence he here refutes from the Doctrine of the Homilies, from K. Edward the VIth's Liturgy and Injunctions, from Archbishop Cranmer's *Articles of Visitation*, the Injunctions of Queen Elizabeth, and a *Form of Thanksgiving* in the 37th Year of her Reign, as well as from Archbishop Whitgift, Archbishop Bancroft, Bishop Montague and others. Of this Dr. he professes he had shewn more Art and Cunning than all the rest put together, and had said as much in defence of their Cause, as Wit and Subtlety could invent. (Epist. Ded.) And his An-

Answer to him was reserved for the last place, and was so compleat and perfect, as to put an End to their Dispute for that time. It consists of two Parts: In the former of which he apply'd himself to give a particular Account of the Nature of Idolatry, and the several Species of it, that were to be observed in the several Parts of the World, whereby to detect *J. G.*'s false Notion of it, and to give a true one instead thereof. In the other Part, he gives so clear an Account of the Worship used in the *Roman* Church, as evidently discovers it to be grossly Idolatrous in divers respects. A Work of diligent Reading as well as profound Judgment, and sprightliness of Thought; and in a word, truly worthy of so great and famous an Author, and which gives the Adversaries such a deadly Stroke as was not to be recover'd. Nothing is more plain to those who are well acquainted with the Religion of the *Romanists*, than that they are guilty of very heinous Idolatry, in their worship of the Host, of Saints, Reliques and Images, more especially of the Cross. And this is so manifestly made out in this Treatise,

The Life of Dr. Stillingfleet,

tise, that there is now no longer any room left to doubt of it.

And now it might have been thought reasonable for him to retire to his other Studies, having obtained so compleat a Conquest over the rest of his Opponents, and this last the principal of them. But his Adversaries forwardness, and his own great Zeal for the Cause he had undertaken, would not suffer him to rest here. For another Book of *T. G.*'s. by way of Dialogue, taking divers Exceptions at the foresaid Answer, put him upon a new Vindication, by way of Dialogue likewise, consisting of several *Conferences between a Romish Priest, a Fanatick Chaplain, and a Divine of the Church of England, concerning several Points both of Doctrine and Practice, chiefly relating to the Sin of Idolatry*; and more especially these four, *The Idolatry of the Church of Rome, and the Consequences of the Charge of Idolatry; the Nature of Idolatry, and a Parallel between the Heathen and Romish Idolatry.* In this Discourse he fully answer'd the groundless Cavils of Dr. *Godden*, both against our Church and himself, and set the whole Controversie

sie in dispute in so clear a light, as to take away the Force of that Doctor's Pretences, and at the same time to manifest the Weakness of another Party, who against all Sense and Reason, are continually clamouring against, and defaming the Church of *England*, as Popish and grossly Superstitious, if not as hainously Idolatrous: Though every one that does not wilfully shut his own Eyes, must needs see, that none are more rationally averse from, or more happily have detected the intolerable Corruptions of the *Romish* Church, and born their Testimony against them more heartily in all Dangers, than the Prelates and others of the Church of *England* have continually done.

I should have noted before, That when the Learned Dr. *Tillotson*, then Preacher to the Honourable Society of *Lincolns-Inn*, and late Lord Archbishop of *Canterbury*, published his most ingenuous and delightful, and yet truly rational and argumentative *Rule of Faith*, wherein in an extraordinary manner, he has shew'd a wonderful mixture of Wit and Judgment, a great Strength of Argument, cloathed in a

The Life of Dr. Stillingfleet,

very diverting Dress, in answer to Mr. Serjeant's Discourse entituled *Sure-Footing in Christianity*, his good Friend, Mr. Stillingfleet, thought fit to annex a suitable Appendix to it, by way of Reply to J. S's 3d. Appendix concerning some *Animadversions on his Rational Account, &c.* Two Pages of which this great Pretender to Demonstration had undertaken to examine: But for this he was worthily chastised and closely pursu'd from Argument to Argument, and his new way of resolving the Ground of Faith into Oral Tradition prov'd to a Demonstration to be most unreasonable, and that it runs Men upon inextricable Difficulties, and at last affords them a fair Pretence for Infidelity.

Here also in a short Postscript another Treatise called *Diaphanta*, and said to be written by the Author of *Fiat Lux*, is examined and so handled in a few Pages, as fully to shew its Weakness and Impertinence, and so totally to silence it, that I believe few People have since so much as heard the Name of it.

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Here I must not omit another very valuable Treatise, or rather a Collection of divers Treatises, which though not of his own composing, we are however obliged to him for publishing, and for his Preface set before them, which deserves to be written in Letters of Gold. They bear the Title of *the Jesuits Loyalty manifested in three several Treatises, lately written by them against the Oath of Allegiance*: And from their own Arguments, and the Authority of many other of their own celebrated Writers, he proves the Government can have no real Security from them, so long as they refuse to renounce the Pope's Power of deposing Princes, and absolving Subjects from their Allegiance. This is the Use he makes of the three first Treatises as well as his Citations out of other Authors of the *Romish* Communion. But now besides these, he has subjoined three other Tracts of a different Nature, but yet allied to them in this, that they tend to shew how unreasonable it is for this Order of Men to expect the Favour of any Civil Government, and of our own in particular. The first is entituled, *The Execution of Justice*

stice in England, not for Religion but for Treason; bearing Date December the 17th. 1583, and was penn'd by the direction of that great and wise Statesman the Lord Treasurer Burleigh. The next is called *Important Considerations*, and they are declared to be such as ought to move all true and sound Catholicks who are not wholly Jesuited, to acknowledge without all Equivocations, Ambiguities or Shiftings, that the Proceedings of her Majesty and the State with them, since the Beginning of her Highness's Reign, have been both mild and merciful. The third is stil'd *The Jesuits Reasons unreasonable*, printed 1662, and the design of its Re-publication was to let us see how unsincere and undutiful the Behaviour of that Order has been to former Princes, and how little Trust can be given to their most confident Professions of Loyalty; there being no appearance of any Amendment in them: Thus both by his own, and by publishing others Writings, he has taken all just Occasion to vindicate our Government as well as our Religion from those avowed Enemies to both, and to make it visible to all indifferent Readers, that as no trust is

is in any Case to be put in them of the Roman Communion by Princes that are not perfectly under their Direction ; so neither have they just cause to complain of any Proceedings that have been against them, either in this or any other Nation.

He was long engaged, from Time to Time, in this sort of Controversie, and with divers Antagonists, and with what admirable temper he received the most outragious Insults of his Adversaries, and with what clearness and strength of Reason he maintained his Ground against them all, the Reader may please to inform himself from a great Master of Eloquence, an accurate Judge of Writings, no less than of Persons , his forementioned Right Honourable Defender, the Lord Chancellour *Clarendon* ; who in his Polite and Judicious Animadversions on Mr. *Cressy's* Book, entituled, *Fanaticism Fanatically imputed to the Catholick Church by Dr. Stillingfleet*, p. 18. gives this Commendation of the Doctor and his manner of Writing. *Though I am no stranger to the Writings of Dr. Stillingfleet, but have read, I think, all that he hath published, at least all that I have*

The Life of Dr. Stillingfleet,

seen of his, and as I always admired the Strength and Vigour of his Ratiocination, and the Clearness of his Style and Expressions (a Faculty not natural to all very Learned and Pious Men) by which he renders the most difficult Points, and which are usually by others wrapt up in obscure Terms, plain and intelligible to Vulgar Understandings; so I have been exceedingly delighted with the Softness, Gentleness and Civility of his Language, (which can never flow from an Insolent or Proud Spirit) in which he represents things which in themselves are light, and such as might be neglected, in a pleasant, not reproachful manner, a Dialect his Adversaries are not acquainted with; and when he is compelled to answer Arguments, or rather Allegations full of Bitterness and Reproachful Words, which would tempt another to take the Advantage they are liable to, with some Sharpness, he passes by the Provocation, and collects what can possibly be found like Reason, out of what is alledg'd, and refutes it with very much less Severity than the Matter would justify, and seems sometimes to require. Thus speaks the Noble Author, and how much more Prudent must it be,

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how much more for the Honour of the Controvertist, how much more Christian, how much more to the Service of the Cause to be maintained, when its Advocate thus strictly keeps himself to his proper Business, and observes such due Decorum in the Management of it, than when unnecessary Heats and Animosities interpose themselves, and unhappily divert the Writers from their intended Design, to vent their Passion, as it is too frequently seen, in exposing and bespattering each other?

To such excellent Purpose had this invincible Champion of the Church of *England* been employed for divers Years together, in defending our Church and Religion, from their restless Enemies of the *Roman* Communion, who though they rose up plentifully against him, as a common Adversary, and whose indefatigable Diligence, and intimate Acquaintance with their own Writers, and the Doctrines, Canons and Usages of their Church, and the Arguments that have been urged in their behalf, as well as with the Ancient Christian Fathers, and all sorts of other Authors, had

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The Life of Dr. Stillingfleet,

deservedly rendered him very formidable to them, and made it necessary for them to exert their utmost Force, yet did they find his single Pen to be more than an equal Match for their great Numbers. His Cause being infinitely more defensible than theirs, and his Strength and Skill in maintaining it having raised him far above the Level of the very best of those who appeared against him, he could not fail of getting the Advantage over them. Which he did by such Substantial Proofs, and Demonstration of the Unsoundness of their Quotations, Precariousness of their Assertions, and other unfair Dealings in the Management of all their Disputes, that he might now very well leave this sort of Drudgery, and betake himself to his other more agreeable Studies.

And so he had begun to do, but could not be long at rest, for behold a third sort of Adversaries presently attack him with all their might. For being appointed by his Right Reverend and Honourable Diocesan to preach at *Guild-hall Chappel*, before the Lord Mayor, the Aldermen, Judges and

and Serjeants the first Day of *Easter Term*, 1680, he chose to insist upon those words of St. Paul, *Phil. 3. 16.* *Nevertheless whereto we have already attained, let us walk by the same Rule, let us mind the same Things.* The Occasion of this Discourse himself tells us, (*Pref. to the Unreasonableness of Separation*, p. *xxxvi, &c.*) was this. The Dissenters growing loud in their groundless Clamours against the Church of *England*, as Popishly affected, and one of the Principal Leaders of them (Mr. *Baxter*) having published two pernicious Books, the one called, *A Plea for Peace*, but which, as he justly observes, far better deserv'd the Title of *A Plea for Disorder and Separation*; the other, *The true and only way of Concord of all Christian Churches*, but fraught with such impracticable Notions, and dividing Principles, as though his whole Design had been to prove, that there is no true way of Concord among Christians: *When I look'd into these Books*, says he, *and saw the Design of them, I was mightily concerned, and infinitely surpris'd, that a Person of his Reputation for Piety, of his Age and Experience in the*

The Life of Bishop Stillingfleet,

the World, and such a Lover of Peace, as he had always professed himself, and one who tells the World so often of his Dying and the Day of Judgment, should think of leaving two such Firebrands behind him, which have been since followed by four or five more to the same purpose, so that he seems resolved to leave his Life and Sting together, in the Wounds of this Church, when even those who pretend to plead for Peace, and to bring Water to quench her Flames do but add more Fuel to them. This gave the first occasion to these Thoughts, which I afterwards delivered in my Sermon; for since by the means of such Books, the Zeal of so many People was turned off from the Papists against our Church, I saw a plain necessity, that either we must be run down by the impetuous Violence of an enraged, but unprovoked Company of Men, or we must venture our selves to try whether we could stem that Tide, which we saw coming upon us, and it falling to my Lot, to preach in the most publick Auditory of the City, at a more than usual Appearance, being the first Sunday in the Term, I considered the Relation I stood in under our Honour'd Diocesan, to the Clergy of the City, and therefore thought

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my self more obliged to take notice of what concerned the Peace and Welfare of the Churches therein. Upon these Considerations I thought fit to take that Opportunity to lay open the due Sense I had of the Unreasonableness and Mischief of the present Separation. He thought it neither improper nor unseasonable to perswade Protestants to Peace and Unity, at any time, especially at such a time as this, when Things were in such a dangerous Fermentation: And the whole Drift of his Sermon was to dissuade the Dissenters (from the Establish'd Church) to quit their needless and destructive Separation, shewing, that according to the Judgment of divers even amongst themselves, a Conformity to our Church's Worship was not unlawful, and by consequence their Separation must be sinful and dangerous, and what they ought therefore all to desist from, as they would consult the Honour of God, and Religion, the Peace and Tranquillity of the Church, and would prevent the great Designs of our other Enemies, and leave the Protestant Religion Established here to Posterity. All which Considerations loudly called upon them,

The Life of Dr. Stillingfleet,

them, to follow the Apostle's Advice, *in walking by the same Rule, and in minding the same Things.* This Sermon he entituled, *The Mischief of Separation*, and printed it at the Request of the *Lord Mayor and Court of Aldermen*, together with some Additions which the Straits of Time would not permit him to deliver from the Pulpit. In all which, he declares himself so far from intending ill to any one, that his only Design was to find out a Foundation for a lasting Union among our selves. (*Epist. Dedicat. to the Lord Mayor*) which, as he proceeds, is impossible to be attained, till Men are convinced of the Evil and Danger of the present *Separation*; it being carried on by such Principles as would not only overthrow the present Constitution of our Church, but any other whatsoever. Yet this kind and seasonable Admonition, though delivered with all the Gravity and Seriousness, Affection and Earnestness, and all the persuasive Eloquence that so important a Subject required, and was usual with him in his Preaching, had not its wish'd Effect, but was too coolly receiv'd by some, and violently ex-

exclaim'd against by others, who being unwilling to return to the Church they had forsaken, and from whose Communion they absented themselves, rather made it their Business to promote and perpetuate our unhappy Divisions. Which made him complain in his Preface to the *Unreasonableness of Separation*, (p. 11.) of the ill Usage he had met with, and to assure the World, that however it had been maliciously suggested by some, and too easily believ'd by others, that he was put upon the Work with a Design to enflame our Differences, and to raise a Persecution against Dissenting Protestants, he was so far from any thought tending that way, that the only Motive he had to undertake it was his just Apprehension, that the Destruction of the Church, under a Pretence of Zeal against Popery, was one of the most likely ways to bring it in. However several of the Dissenters, and especially those three of principal Note amongst their Leaders; Dr. Owen, Mr. Baxter and Mr. Alsop, instead of a thankful Acknowledgment for his intended Kindness, set themselves to write against him, and some

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of them in a very indecent manner? Which unsuitable Return of theirs had only this Effect, that it produced an admirable Vindication of our Church, and its Communion, entitled, *The Unreasonableness of Separation.* Wherein is more largely shewn, the Weakness and Invalidity of all the Objections that are brought by the Dissenters in behalf of their Division from, and Opposition to the Church of *England.* A lasting Vindication, and which it was to be hoped would give Satisfaction as to Communion with our Church, not only to those who lived when it was written, or are yet alive, but even to late Posterity.

Near about this time that this Dispute began, a Contest happening in the House of Lords, concerning the Bishops Right of Voting in Capital Cases, and one of that Illustrious House (the Lord H.) having written *ex professo*, against the Bishops Right, our most Learned Dean (for so he had been for some time) published an Anonymous Answer to his Lordship, which much surpriz'd the World upon a double account; for first, it was not expected that a Divine, and one who besides

besides the Business of a great Parish, had been long engaged in Controversies of Divinity, and had his Time thereby taken up in Writing many excellent Books in his own Profession, should have been so perfectly well vers'd in the Ancient Constitution and Usages of Parliament, as well as the Common and Statute-Laws of the Land, as he here shewed himself to be. As neither in the second place, was it to be thought, he could have so dextrously changed his Style, which is naturally much larger and more copious, into one so concise, and yet withall so Substantial and Argumentative as this was written in. Nor was it easie to give two more remarkable Instances of an Incomparable Genius, or which should shew how readily he could vary his manner of Expression as Occasion should serve, and how clear an Insight he had into such Parts of Learning, as seem'd to lye most out of his way.

Nor must I forbear to observe, that some few Years before this, whilst he was so deeply engaged in his Disputes with the Writers of the *Roman* Church, the *Deists*, who have since

The Life of Dr. Stillingfleet,

made so shameful a Progress in bidding the most confident though senseless Defiance to Religion, beginning then to shew themselves, he puts forth, *A. D. 1677*, an Anonymous Treatise for their Conviction, called, *A Letter to a Deist*; written, as himself professes, for the Satisfaction of a Particular Person, who owned the Being and Providence of God, but expressed a mean Esteem of the Scriptures, and the Christian Religion. Yet it was not this single Person's Conviction alone that put him upon this useful Work, but the growing Infidelity of the Age, which he found beginning to call aloud for an Effectual Remedy: *Which*, says he in the following words, *is become so common a Theme among the Scepticks of this Age, that the Author of the Discourse thought it worth his Time and Care, to consider the Force of the Objections that were made against them, i. e. the Holy Scriptures.* For silencing of which he most convincingly proves the Truth of the Matters of Fact related in the *New Testament*, shews there is no ground of Suspicion concerning them, and that no Facts in the World were ever better

ter attested than these, and that they had abundant Evidence, not only Humane but Divine; as also that there cannot be a plainer proof of the *Old Testament* than by the *New*, inasmuch as if the *New Testament* be true, the *Old* must unquestionably be so too, as being most plainly and undeniably confirmed by it. Our Blessed Saviour and his Apostles appealing to *Moses* and the Prophets on all occasions, and having moreover left it on Record, that Holy Men of Old did speak as they were moved by the Holy Ghost. And in the Conclusion he answers such Objections as were offered to the contrary, with the same Spirit, the same Judgment and Exactness, which is so peculiarly observable in his other Writings.

And now to give the Reader a Specimen of his thorough Insight into another sort of Learning, it will be fit to instance in his Elaborate and Judicious *Origines Britannicae*. Wherein by comparing the Writings of our most famous Historians, he rectifies their Mistakes with such Accuracy and such Evidence, makes such clear distinction betwixt their Genuine and Spurious

The Life of Dr. Stillingfleet,

Writings, their Faithful and Fabulous Accounts, and thereby sets their Story in such a Light, as to shew himself a perfect Master, not only of Divinity and Law, but of the nicest Points of History. The Design he propos'd to himself herein was to give as clear and distinct a View of the State and Condition of the *British* Churches, from their first Plantation to the Conversion of the *Saxons*, as could be had at so great a distance, and by such a degree of Light as is left us concerning them, and to rescue this part of Church-History, of so much Concernment to us of this Church and Nation, from those Fabulous Antiquities, which had so miserably obscur'd the Truth of it.

And no sooner did this Excellent Book appear, but it shew'd it self to be a most accomplish'd Work, the Offspring of great Care and Industry, in perusing multitudes of Authors, whether Printed or in MSS. of great application of Thought, in a diligent comparing one thing with another, and of great Knowledge and profound Judgment, in separating the Chaff from the Wheat, discarding what

what is Spurious, correcting what is Erroneous, and retaining and establishing what is genuine, authentick and well-grounded. In the Preface he applies himself to defend the accurately Learned, the Lord Bishop of St. *Asaph's* (now of *Worcester's*) Historical Account of the Ancient Church-Government in *Great Britain* and *Ireland*, and to convince us, that no sort of Learning came amiss to him, he shewed himself perfectly well read both in the *Irish* and *Scottish* Historians, both Ancient and of latter Times, and that he thoroughly understood what Credit was to be given to either of them, which were to be depended upon, and which not. He begins the Book it self with observing a general Mistake founded upon a Passage of *Gildas* ordinarily misunderstood, and shews from hence how highly improba-ble it is, that *Joseph of Arimathea* should have planted Christianity in this Island in the time of *Tiberius Cæsar*, and that it was much rather brought hither by St. *Paul* some Years after. Where it thencefor-ward continued, as *Tertullian* and *Origen* testify, for their Time, and

*The Life of Dr. Stillingfleet,
others after them from Time to
Time.*

Here likewise in answer to *Emmanuel a Schelfstraet*, he most strenuously and judiciously asserts the Rights of the *British* Churches against the Encroachments of the Bishops of *Rome*, whom he shews at the time of the Council of *Nice*, to have had no Jurisdiction beyond the Suburbicary Churches, which were so far from including the *Western* Churches, and ours amongst the rest, that they did not comprehend the Provinces of *Italy*, properly so called. He observes likewise how Learning was propagated here, and what was the Ancient Service of the *British* Churches, and that when *Gregory the Great* sent *Augustin* the Monk to settle the *British* Churches, he did not yet oblige them to observe the Rules of that of *Rome*. And after a Comparison of the *Roman* and other Offices, he draws this Conclusion in relation to our own Church, for ever silencing an Objection raised, and sometimes loudly insisted upon against it; where it doth appear, that our Church of *England* hath omitted none of those Offices wherein the Ancient Churches

Churches agreed: and that where the *British*, or *Gallican* and *Roman* differed, our Church hath not followed the *Roman*, but the other; and therefore our Dissenters do unreasonably charge us with taking our Offices from the Church of *Rome*. And at length he ends with a Relation of St. *Augustin's* coming hither, and inducing the *British* Monks and others to come over to him, which manifestly proves them to have owned no dependency upon the Church or Pope of *Rome*.

This gives me occasion to mention another Historical Tract, which though not published till after his Death, may not be unfitly taken notice of in this Place, by reason of its Affinity with the foregoing, and that is his Discourse of the *True Antiquity of London, and its State in the Roman Times*. Which he shews to have been first built by the *Romans*; as also what State it was in during their stay here; and again, that St. *Paul's* Church was no Temple of *Diana*, as Mr. *Cambden* apprehends it to have been. But it was from the first a Cathedral Church erected by King *Ethelbert*. When he likewise

The Life of Dr. Stillingfleet,

takes occasion to discourse of Cathedral Churches, and most admirably and learnedly shews the Usefulness of them in respect to the Bishop, (whose Council the Dean and Prebendaries are) for the greater Solemnity of Divine Worship, and in order to the further Propagation of Religion. A Treatise that is of no great Length, but of much Reading and exquisite Judgment, and wherein are interspersed an unusual Variety of excellent, ingenious and useful, critical, etymological and topographical Observations, worthy of so celebrated an Author, and which the Curious Reader will find to be very diverting as well as instructing, and in both respects highly deserving his diligent Perusal.

But to return, I must observe, that about the Time this learned and useful Work was published, a new unhappy Scene opened it self. Popery began to threaten the Nation, and by the Influence of the Court, and the Encouragement it received from thence, to grow very open and high; and thereby called upon all such as had any concern for our Church, and the Preservation of the true Reformed Religion

gion among us, to exert their utmost Force in its behalf, as the only apparent Means under God, of securing so inestimable a Blessing to our Selves and our Posterity. At this Season a highly commendable Zeal shewed it self all over the Nation ; such as had been thought to have little or no regard for Religion, now began to be awakened and to shew their Aversion to that Superstition and Idolatry they feared likely to break in upon us. But more especially the Clergy generally shew'd that they thought themselves oblig'd to fortifie both themselves and their Parishioners with the best Arguments they were able. But above all, the *London* Clergy were justly honoured, and had a singular Reverence paid them for their Courage and Diligence in this remarkable Exigence, and their many Learned and Seasonable Vindications of the Reformed Religion established in our Church. As they had not long before published divers admirable short Discourses upon the several Points in Dispute betwixt us and our Dissenting Brethren : so now apprehending themselves in danger, from another Quarter,

ter, they made it their Business to guard themselves and their Neighbours against whatsoever Attempts might be made upon them from thence: They preach'd and disputed against Popery, and pray'd against a return of it, and they were much esteem'd and reverenc'd for their many Learned and Judicious Writings, discovering the false Doctrines, and corrupt Practices of the *Romish* Church; such as in a little time effectually baffled their acutest Adversaries, and which will remain a lasting Confutation of all the strenuous Endeavours of its Apologists for its Re-establishment among us.

And we may be sure the most worthy Dean of St. Paul's would not be backward to give his Assistance to so good and seasonable a Work. Indeed he most readily and frequently enter'd the Lists in Defence of that Church, of which he often had formerly shewn himself so successful a Champion. And besides his own Labours, he encouraged and advised his Brethren of the *London* Clergy in theirs, for this necessary Work. He had the greater Influence by his general Conversation with,

with, and Kindness for them ; and as Dean of St. Paul's, he had many Livings in the City , which were very worthily bestowed. Those great Patrons of the Church too, the Lord Chancellour *Nottingham*, and the present Lord Bishop of *London*, who had greater Opportunities, were pleas'd to joyn with him in the Resolution of filling all Livings within their Power, with the ablest and fittest Incumbents.

Upon the much lamented Death of King *Charles* the Second, a Death that was then apprehended to threaten great Calamities to the Church of *England*, and was soon found by sad Experience to have been of dreadful Consequence to it: Upon the Death of this King, two Papers in behalf of the *Romish* Faith and Church, being found in his Majesty's Strong Box, said to be written in his own Hand, and being presently made publick, together with another written by the late Dutchess of *York* ; and a great Noise being made about them, and great use made of them, in order to the gaining Proselytes to the Church of *Rome*, it was necessary some Care should

should be taken to detect the Invalidity and Weakness of them. This therefore the Reverend Dean undertook and performed with all Decency and due Respect to the August Names they bare, and yet with his wonted strength of Argument, and all that force of Reason which was requisite for setting them in a true light, and preventing the ill Effects that might otherwise have been feared from them : This he did in a particular Answer to each of them, and again in a Vindication, by way of Reply to the defence of them. His Answer was Paragraph by Paragraph ; and so he left no part of them without a due Consideration ; and in treating of the first of them, he proves, not only that the *Roman* Church is not the one only Catholick Church of Christ, but that they themselves do not in truth believe it to be so. His Proof is short, though very cogent, and I shall therefore take the Liberty here to recite it in his own Words, p. 3. *It is agreed among all Christians, that Christ can have but one Church upon Earth, as there is but one Lord, one Faith, one Baptism ; and this is the Church we profess to believe in*

in these two Creeds. But if those, who made those Creeds for our Direction, had intended the Roman Catholick Church, why was it not so express'd? How came it to pass that such a Limitation of the Sense of Christ's Catholick Church to the Roman should never be put to Persons to be baptized in any Age of the Church? For I do not find in the Office of Baptism, even in the Roman Church, that it is required that they believe the Roman Catholick Church, or that they deny the Validity of Baptism out of the Communion of the Roman Church. From whence it is to me as visible, as that the Scripture is in Print, that the Church of Rome it self doth not believe that it is the one Catholick Church mentioned in the two Creeds. For then it must void all Baptism out of its Communion, which it hath never yet done. He proceeds, that as long as Baptism doth enter Persons into the Catholick Church, it is impossible, that all who have the true form of Baptism, though out of the Communion of the Roman Church, should be Members of the Catholick Church, and yet the Communion of the Roman and Catholick be all one, as it must be if the Roman Church, be the Catholick and Apostolick Church

Church professed in the Creeds. His whole Discourse is answerable to this; but however I thought it not amiss to recite this because it is so brief, and yet so full a Reply to the *Romanists* chief Pretence, which they argue upon all occasions, and with all the Assurance that may be, though in truth without any ground for it, either in Scripture, Antiquity or Reason.

Near about the same time with these Papers appear'd an Artful Piece, and subtilly enough accommodated to the Capacity of the Populace, and all such who did not well understand the several Points in debate betwixt the Church of *England*, and the Church of *Rome*, entituled, *A Papist Misrepresented and Represented*, written in two Columns, the one pretending to give an account of the *Romish Religion* in such Terms as Protestants are wont to describe it in, but more gross than any Protestant of tolerable Understanding would venture to use in it. The other containing such a Representation as they upon occasion are wont to give of themselves, and their Worship and Doctrines, though different

rent enough in many Particulars from what their Councils and Catechism, their Publick Offices of Devotion, their most celebrated Writers, and their known Practises testifie of them. This Book, thus mischievously contriv'd, needed therefore so much the more accurate Answer, whereby to set in a true light both these distorted and unequal Characters. This therefore our great Dean took under his Consideration, and fully exposed its Sophistry, by giving an exact State of the Difference between us and the *Romanists*, and shewing, that when all the fairest Allowances that can be, are made, there yet remain several insuperable Difficulties which render our Union with them impossible, whilst they insist upon their present Demands. A Reply truly worthy of its Author, and which, though it could not silence its clamorous and overforward Adversaries, yet gave a great Blow to their Cause; there being no more effectual way to arm People against the Insinuations of Popery, than a full, clear, and authentick Representation both of its Principles and Practices: Which whosoever throughly understands,

stands, must be either wilfully blind, or at least grossly prejudiced, if he does not discover an irreconcileable Difference between those, and the Doctrines and Precepts of the Holy Scriptures.

Soon after this former Tract came forth *a Dialogue between a New Catholick Convert, and a Protestant, concerning the Doctrines of the Trinity and Transubstantiation.* For so bent were the Romanists upon pursuing their own Interest by all Methods whatsoever, that they would choose rather (as they have too frequently done since) to undermine the Trinity and other fundamental Doctrines of Christianity, than yield themselves baffled, when all unbiass'd Readers could not but see, they were so to a great degree. But this Wicked and Antichristian Pamphlet was in a little time worthily chastised by this great Man, in a new *Dialogue between a Protestant and a Papist*, consisting of two Parts; the former of which being levell'd against their unaccountable Doctrine of Transubstantiation, is chiefly spent in shewing that this late Article of the Romish Faith is contrary to the constant Be-

Belief of the Ancient Church, not one of whose Members ever taught it for many Ages together: As is here fully proved in Contradiction to the vain Pretences of the Authors of *Consensus Veterum*, and *Nubes Testium*. In the other it is clearly made out, that though our Saviour's words, *This is my Body*, were spoken figuratively, yet what is said of our Lord's Divinity, is not to be so understood, but in the plain and literal Sense of the Words, because otherwise Divine Worship could not be due to him, as both Protestants and Papists own that the Scripture expressly teaches it to be. Here also our Saviour's Divinity is proved, by brief but solid and substantial Arguments; as is likewise the Trinity in Unity. And on the other hand, the Article of Transubstantiation is evidenced to be not only unscriptural but grossly and shamefully unreasonable and full of Contradictions, and by consequence, that there is no manner of ground for a Parallel between these two Doctrines; the one being a truly Catholick Apostolick Verity, and a necessary Article of Faith, and as such plainly taught in Scripture,

The Life of Dr. Stillingfleet,
the other a late Novel Invention, and
which is neither to be supported by
Scripture nor Reason.

Here one would have thought this great Champion for the Faith, had very competently perform'd his part in its defence: But now behold a new Encounter. That he might be sure not to want an Opportunity of exercising both his Learning and his Patience, he is engaged in another manner. For he is presently called to a Verbal Conference, concerning *the Infallibility of the Church of Rome in following the universal Testimony of all Traditionaly Christians*; for the Satisfaction of Mr. T. solicited to go over to the *Roman* Communion, who (as Mr. M. affirm'd) had already promis'd to do it, unless Dr. *Stillingfleet* was able to shew, that Protestants have a ground of absolute Certainty for their Faith. And as we may easily believe he would not, so he did not decline so fair an occasion of shewing how sadly weak and precarious their Faith is, who found it only upon the certainty of *Oral Tradition*. His Adversary's Argument was, *That all Traditionaly Christians, that is, all Bishops, all Priests,*
all

all Fathers, and all People following this Rule (namely of Oral Tradition) and receiving Faith because it was received the day before, could not innovate in Faith, unless they could all either forget what they receiv'd the day before, or out of Malice change it; therefore because no Cause can be assigned of such an Effect, they cannot innovate. Which Plea he abundantly confuted by a manifest Instance of the contrary, which his Adversary could not know how to get over, namely, of the Greek Church, which followed Tradition from Father to Son; and yet, says the Dean, *you charge it with Errors in Matters of Faith; so that a Church following Tradition may err in Matters of Faith.* He has himself given us a short Account of this Dispute, whereby it appears, not only that he confirmed the Gentleman for whose sake it was undertaken, but also so fully answered all the Pretences of Mr. G. that Modesty and Prudence ought to have directed him, for his own sake, to have forborn his vain Boasts of his Performance upon this Occasion. And when upon Mr. G's disappearing Mr. M. began to espouse his Cause, he soon

The Life of Dr. Stillingfleet,
met with so just a Reproof that put
an end to his Attempts, and this Con-
troversie together.

Till at length *J. S.* thought fit to
step forth with his *Catholick Letters*,
declaring in a very peculiar manner,
that he had accepted a Commission
from Mr. G. to hold his Cards, whilst
he was not in Circumstances to play
out his Game himself. One would
think a Man that makes no more of
the weightiest Matters of Faith and
Salvation, than as it were a Game at
Cards, should not be like to say much
to the purpose. And to shew that he
did not, the Learned Dean in a *Treatise*, styl'd, *A Discourse concerning the Nature and Grounds of the Certainty of Faith*, sufficiently exposes his confident
way of Writing, and shews the Weak-
ness of his Arguments, and the Fal-
sity of his Assertions, together with
his egregious Insincerity, in publishing
here for Truth, what he durst not un-
dertake to maintain as such at *Rome*
and *Doway*; but on the contrary pro-
fess'd it to be destructive of Faith, and
Heretical, and that he never had taught
any such Doctrine, nor was it possible
he should. Thus as to *J. S.* himself.

But

But besides this, he proves against his Objections to the contrary, that Protestants have solid ground of certainty of their Faith, and that all *J. S*'s Arguments hold as evidently against the certainty of Arithmetick, as of the Scriptures: inasmuch as if the one be liable to be misinterpreted by those who do not duly attend to its Doctrine, so is the other to be misapply'd by those who do not rightly attend to its Directions. The truth is, they both oftentimes are wronged in the Application, but this does not prove either of them to be uncertain in its self, or not a sure Rule to those who use it aright. And beyond this, he observes farther, that Mr. *S*'s Method would overthrow the possibility of any Rule of Faith whatsoever; and for this plain Reason, because none can be assigned, which it is not possible for Men to misapprehend and to mistake about. As likewise that *J. S*'s certain Authority of Tradition is not only liable to the like Abuse, but is moreover built upon a very uncertain and sandy Foundation.

The Life of Dr. Stillingfleet,

In this Discourse, p. 23. he professes a design of proving, that no Catholick Tradition can be produced against us, in any one Point of the Additional Creed of Pope *Pius* the IVth. of which he would suddenly publish the first Part. And again in the Conclusion, having fully confuted *J. S.*'s pretended Demonstration of the Infallibility of *Oral* and *Practical Tradition*, and having thereupon occasion to mention the Council of *Trent*, and its Pretences to a constant uninterrupted Tradition for its new Articles of Faith, he refers himself, for Answer to those Pretences, to what he was designing to publish particularly in relation to that Council. It is great pity he never finish'd what he thus intended. But the first part of it was soon made publick under this Title, *The Council of Trent examined and disproved by Catholick Tradition, &c.* And he makes it very plain in relation to several of the Points determined by that Council, particularly as to *Unwritten Traditions, the Canon of Scripture, the free use of the Scriptures in Vulgar Language, the Merit of Good Works, the Number of Sacraments, and Auri-*

Auricular Confession, not only that they had no Universal Tradition for their Doctrine and Practice, in relation to each of these, but also by what Steps and Degrees, and upon what Occasions their Corruptions herein were brought in amongst them. And had he gone on as he first proposed, to take its remaining Decisions to task, and given the same account of them likewise, it might perhaps have given the *Romanists* a greater Blow, than most other Books that have been written against them.

Here he was in his own Sphere, and wrote as a most Learned and Judicious Divine, and a true Son of, and Advocate for the excellent Church in which he bore so great a Character. But I have already observed, that he did not confine himself to these Studies, in which he had done such eminent Service in many respects, but when he saw it necessary, would turn himself to other very different Subjects, but always with admirable Success, and such Accuracy in each Performance, as if he had chiefly, if not solely, apply'd himself to that sort of Learning. Some highly valuable

The Life of Dr. Stillingfleet,

Instances of this I have already mentioned, and must now take notice of some others.

In the Second Part of his *Ecclesiastical Cases* are two Discourses, the two first in order, of which the one had never been published before, the other was only Reprinted with some Enlargements, having been first set forth in the Year MDCLXXXIX.

In the former of these, he strenuously vindicates the Ecclesiastical Laws of our Land, shews, that the Bishops in issuing Processes in their own Names, do no more encroach upon the Prerogatives of the Crown, than all Lords of Mannors do in holding Courts in their Names, nor any more than they are warranted to do by Law. He observes likewise, that our Law admits of no Foreign Ecclesiastical Jurisdiction, and yet easily lets us see withall, how loosely those argue, who proceed upon a Supposition, that it is a Fundamental Right of this Nation, to have such a Common Law, as totally excludes the Ecclesiastical; inasmuch as in all the Collections of the Common Laws, the Church's Rights and Liberties and the Ecclesiastical Jurisdiction,

diction, are especially provided for. Besides, that the Ecclesiastical Laws stand on the same Bottom with other Parts of the Common Law of *England*, that is to say, a constant and immemo-
rial Custom.

The other of these Treatises was look'd upon, at its first Publication, as very compleat in its kind; but was now enlarged with very valuable Addi-
tions occasioned by some Discourses a little before published, both for and against the Ecclesiastical Commission and the Dispensing Power; the most material Instances of which he thought requisite to take into his Considerati-
on: The Subject of it is, *The Ecclesi-
astical Jurisdiction with respect to the
Legal Supremacy*; and it was occa-
sioned by King James's erecting a High
Commission Court to censure and pu-
nish such as refused to submit to his
Dispensing Power, and to publish in
their respective Churches his Decla-
ration for Liberty of Conscience. And
himself tells us, it was written, when
the Author of it was summoned to
appear before this Commission, and
was in continual Expectation of un-
dergoing its Censure, for not comply-
ing

The Life of Dr. Stillingfleet,

ing with the Orders of it. This put him upon an enquiry into the Grounds on which it stood ; and having made the Enquiry, he clearly states the King's Supremacy, and shews wherein it consisted, and what was the Extent of it ; and pleads with great Strength of Reason, and plenty of Authorities, whether Parliamentary or of Particular Persons of our own Nation and Foreigners, against such a Dispensing Power as was then claim'd and so earnestly contended for, and shews how inconsistent it is with the Frame of our Constitution and Government. These two Pieces are of the same Thread with that famous Tract, which immediately follows in the *Collection*, but which having been written long before them, has been already taken notice of ; *The grand Question concerning the Jurisdiction of the Bishops in Capital Cases.* Which was a noble Instance of his intimate Acquaintance with both our Common and Statute-Laws, and which shewed him abundantly qualified for such an Undertaking as this.

The latter of these two Discourses, as I have observed, was occasioned by King

King *James*'s Ecclesiastical Commission. But in a little time the state of Affairs was so changed here, that that fell of it self, and needed no more to be said concerning it. But soon after a new Commission of a very different Nature was issued forth by King *William*, not only to the Bishops, but divers others of the more Learned and Eminent Divines; who accordingly met together in the *Jerusalem Chamber* at *Westminster* to review the *Liturgy*, and to try what Improvement might be made in it, and so were to have prepared a new Draught of it, against the next Session of the Convocation. And the Dean of *St. Paul's* must needs, to general Satisfaction, be named a Member of it, and he not only appeared as such so long as his Health enabled him, but made a principal Figure amongst them, and shewed a singular Wisdom and Judgment in the whole Design and Management of it. And I very well remember, that one of great Note amongst them made heavy Complaint of his being seiz'd by a Fit of the Gout in the midst of their Business, declaring the great want they had of his Presence and Assistance in their

*The Life of Bishop Stillingfleet,
their Debates, and the Directions they
were desirous to have received from
him.*

And now I must leave off calling him Mr. Dean, and give him a higher Title: But before I do so, I would take notice, that during his being in that Station, he had both in King Charles's Reign, and again in King James's, been, by the joyn't Suffrage of the Lower House of Convocation, for a long time together, chosen their Prolocutor. A Promotion they all look'd upon as justly due to his singular Abilities, for the discharge of it, by reason of his profound and extensive Learning, his depth of Judgment, his skilfulness in managing Debates, his quickness of Reply upon whatsoever Occasion, his great Prudence, his Gravity of Deportment, his Candor and Ingenuity, or whatever might qualify him for that eminent Station. And he could not have failed to answer their Expectation, and adorn the Chair wherein they had placed him, in an unwonted manner, had it not been for want of Business to be transacted among them, and so of an Opportunity to exert himself. Nor is it pro-

probable that this Respect would ever have ceased to be paid him, so long as he was in a Capacity to receive it: Such was the Regard all had for his great Worth, and such the Diference every one was ready to pay him.

But now at length in the Year MDCLXXXIX, he was advanc'd to an higher Station in the Church, to the great Joy of its sincere and dutiful Sons, and who unfeignedly desire its Welfare. For the Bishoprick of *Worcester* becoming vacant by the Death of the Learned and Pious Dr. *Thomas*, formerly Bishop of St. *David's*, and thence translated to that Diocess, the Dean of St. *Paul's* was presently pitch'd upon to succeed him in that See; whereto he was Consecrated by the Right Reverend Father in God, Dr. *Henry Compton*, the present Lord Bishop of *London*, assisted by the Right Reverend *William Lord Bishop of St. Asaph*, and *Thomas Lord Bishop of Rochester*, in his Lordship's Chappel at *Fulham*, the 13th day of *October*, at the same time that the Reverend Dr. *Simon Patrick*, Dean of *Peterboroug'b*, was Consecrated Bishop of *Chi-*

*The Life of Dr. Stillingfleet,
Chichester, and Dr. Gilbert Ironside,
Warden of Wadham College in Oxon,
Bishop of Bristol.*

But this his so well deserved Promotion did not put a stop to his indefatigable Industry for the good of others: It only gave him occasion to turn his Thoughts to some other Subjects he had not treated on before, as it likewise encouraged him to proceed farther in those he had. For as long as God allow'd him Life and Health, he would by no means be taken off from his laudable Design of laying out his Time and Abilities for the Benefit not only of the Age in which he liv d, but of those that should come after.

To this end he again enter'd the Lists with his former Adversaries the *Socinians*, who having begun to disperse their pernicious Pamphlets and other Treatises in order to pervert the less understanding and less wary Readers, into whose Hands they might come; he now thought it necessary to caution Persons against them. This he did in a Sermon preach'd at the *Tuesday Lecture* at St. Lawrence-Jewry, on these words, *This is a faithful saying,*

ing, and worthy of all acceptation, that Christ Jesus came into the World to save Sinners of which I am chief; 1 Tim. 1. 15. Where he makes out our Salvation by Christ the eternal Son of God's assuming our Nature and suffering in our stead, in order to the reconciling God to us, and making a Propitiation for our Sins, to be both far more agreeable to Scripture, than the *Socinian* Exposition of this Doctrine, and far more beneficial and comfortable to Mankind, as having a much greater tendency to raise our Esteem and Love of our Redeemer, to beget in us a hatred of Sin, and strengthen our hope of Salvation by Christ. And whereas the *Socinians* are wont to decry the Mysteries of Faith, and severally to condemn our Interpretation of Scripture, and our Principles of Religion; upon this account, he effectually answers this Objection, by proving, that God may lawfully require of us in general the Belief of what we cannot comprehend, that after what manner soever the Method of Salvation by Christ be explained, there will be something of that Nature found in it, so that those who reject the Mysteries

of

of our Faith, run into greater Difficulties than those who assert them; and again, that no more is required as a necessary Article of Faith, than what is plainly and clearly revealed; and by consequence, that there is no Contradiction between the Dictates of Reason, and the Holy Scripture, but an honest Christian may firmly assent to and profess all the Doctrines of his Religion, and especially those that are necessary to Salvation, more particularly those relating to our Saviour's Incarnation, and our Salvation by his Merits and Mediation, without renouncing his Reason and Understanding, or putting any forced unnatural Sense upon the Doctrines of the Gospel, whilst on the other hand the *Socinian* Interpretation is liable to divers inextricable Difficulties and Absurdities.

This touch'd these conceited Pretenders to Reason so nearly that a Reply was thought necessary, though it was a considerable time, (about three Years) before they ventur'd to appear in Print against it. But in the Year 1694, out came a Pamphlet with the Title of *Considerations and Explanations*

cations of the *Doctrine of the Trinity*, &c. where the first Attempt was upon the Bishop of Worcester's Sermon, as what they found press'd hardest upon them. And here they do him the Justice to own his singular Talents, and Knowledge, and Understanding, and Skill in Polemical, no less than Practical Divinity, insomuch that *Si Pergama dextra*, had the Cause been defensible, it could not have wish'd for a more accomplish'd Advocate against them. They call him *the Great Prelate*, and allow him to have all the Properties for which an Adversary may be either fear'd or reverenc'd, to have understood perfectly the *Doctrine of the Church*, and the Points in question; to be one that would commit no Oversight through Ignorance, Hast or Inadvertency; but would know how to take and manage all Advantages, and that he was too Experienced and Judicious to hazard his Cause, on the Success of an half-thought Hypothesis, a crude Invention, or pret'y new Querk. But withall, they set themselves to pick all the holes they could possibly in his Sermon, as also in some other Sermons and Discourses reflected upon in the same Tract.

The Life of Dr. Stillingfleet,

To this Attack of theirs he did not presently rejoyn ; but yet he did not in the least give over the Cause, but when either his own Occasions, or his Health allow'd him better Leisure for it, or for whatsoever Reason he thought it more convenient, in the Year 1697, he reprinted his former Discourse against *Crellius*, concerning *the Doctrine of Christ's Satisfaction*, together with his forementioned Sermon, and a long Preface concerning *the true State of the Controversie*. And besides, the same Year he published likewise another Discourse, in *Vindication of the Doctrine of the Trinity, with an Answer to the Socinian Objections against it*.

In the Preface to the former of these he observes how the *Socinians* have shifted their Doctrines and alter'd their Catechism in this Point, and have endeavour'd to render the Difference between us and themselves, of much less weight than indeed they are, just as the *Romanists* do in our Disputes with them ; and makes it apparent, that whatever they pretend, they in truth own no such thing as *the Death of Christ being an Expiatory Sacrifice for the Sins of Mankind*, the Design of

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the Book it self, I have already noted in its proper place, and so shall say nothing more of it here.

In the Preface to the other, he sets down the Cause of his writing it, which he tells us was this: That in the *Socinian Tract* pretended to be an Answer to his Sermon, he had met with this bold Assertion, to give it no harder a Name, That he had utterly mistaken in thinking that they deny the Articles of the new Creed, or *Athanasiian Religion*, because they are Mysteries, or because, say they, we do not comprehend them: we deny them, because we do comprehend them, we have a clear and distinct Perception that they are not Mysteries, but Contradictions, Impossibilities and pure Nonsense. *Which words*, says the Bishop, *contain in them so spiteful, so unjust, and unreasonable a Charge upon the Christian Church in general, and our own in particular, that I could not but think my self concerned, especially since they are addressed to me to do what in me lay, (as soon as my uncertain state of Health would permit) towards the clearing the fundamental Mystery of the Athanasiian Religion, as they call it;*

The Life of Dr. Stillingfleet,
it; the Doctrine of the Trinity which
is chiefly struck at by them. And ac-
cordingly in this Preface he makes it
his Business to expose their Procee-
dings, in dividing us all either into
Nominal or Real Trinitarians, the for-
mer of these they charge with *Sabellia-
nism*, and the latter with *Tritheism*;
and shews how unjustly they misrepre-
sent, and how unfairly they treat those
whom they rank under each of the De-
nominations, observing withall, how
ready they are to strike in with the *De-
ists*, to complement and cajole them,
and with them to resolve all into Rea-
son, and prefer Natural before Re-
veal'd Religion, and speak more fa-
vourably of the *Mahometans*, *Jews*
and *Tartars*, than of such as believe
the truly Christian Doctrines of the
Trinity and Incarnation. He that
would see more of their Behaviour in
this respect, may find a full Account
of it in a Book published long since this
Bishop's Death, entituled, *Dissertations
Historiques sur divers Sujets*, T. I.

In the Book he applies himself to
maintain the *Doctrine of the Trinity*, as
it has been generally receiv'd in the
Christian Church, and is express'd in
the

the *Athanasian Creed*, from those horrible Imputations of Nonsense, Contradiction and Impossibility, with which those that call themselves *Unitarians*, do so confidently charge it, and proves, that the most considerable of the Ancient Christians were by no means of their Party. He considers distinctly and very nicely the *Socinians* Charge of Contradiction in the *Doctrine of the Trinity*, and clearly defends the *Athanasian Creed* from their scurrilous and blasphemous Reflections upon it, and deservedly exposes their forc'd and unreasonable Interpretations of Scripture as to our Saviour's Divinity, and more especially in relation to the first Chapter of St. John's *Gospel*, and most learnedly and judiciously proves the *Unitarian Doctrine* to be contrary to the Belief of the *Catholic Church* from the Beginning; and in the last place most convincingly answers those Objections in point of Reason, which they so much value themselves upon. Afterwards in a *Postscript* he takes notice of a *Socinian Pamphlet*, which in a very abusive manner reflects upon this most excellent Vindication of our Christian Faith, and sharply,

but yet with great Decency exposes its Trifling and Buffoonry, observing withall, in a few Pages, how careful the Reflector had been not to venture upon the main Arguments for the Defence of this weighty Doctrine of the *Blessed Trinity in Unity*, and how feebly and unsuccessfully he had attack'd those he did venture upon. This *Postscript* was annex'd to his *Answer to Mr. Locke's first Letter*, occasioned by some Reflections the Bishop had made in the foresaid Vindication upon his *Essay concerning Humane Understanding*.

This Essay abounding with a Set of new Philosophical Terms, as if some wonderful Improvement of Knowledge was to have been hoped for from it, and being written with a graceful Air, and liveliness of Spirit, and elegancy of Style, and politeness of Expression, a smartness in Reasoning, and an ingenious improvement of his Arguments to the best advantage, by a closeness of Reference, and patness of Similitudes and Allusions, no wonder a new Scheme of Notions, and a profess'd Design of promoting true Understanding, and a right Apprehension of Things,

Things, set off with these uncommon Advantages, should easily recommend it self to the Affections of the Studious, especially the younger part of them. But then the more inviting and plausible such a Work is, the more dangerous will it certainly prove, if it leads to Scepticism, if it may be brought to favour a neglect of Reveald Religion, or a Misinterpretation of it; or in short, if it tends to propagate any sort of Principles that agree not with those of our most Holy Religion. That such a Use was made of that Essay the Bishop was very sensible, and therefore thought it necessary to warn his Readers of the danger some of them might otherwise be led into. He did not design an Answer to this Discourse, though it has had that since from a Person of great Ingenuity and Learning, (Mr. Lee, heretofore Fellow of *Emanuel College in Cambridge*, and of more than ordinary Note in that University, now Rector of *Tichmarsh in Northamptonshire*) such as neither the Author himself, nor any of his most zealous Disciples did ever yet think fit to give a Reply to: Which it's natural to suppose, some of them would

before this have done, had they judged it would have been with good success. To go about lessening the Reputation of this Essay, was, you may plainly see by him, touching Mr. *Locke* in the most sensible part. He thought, no doubt, its being attack'd by so great a Man went no little way towards it ; and therefore he makes such long Complaints, though he might soon have ended all occasion of them himself, would he have pursued the main Point, and answered plainly to what, for clearing it, was reasonably enough required of him. For the Bishop, I say, did not intend an Answer to this celebrated Discourse, but yet he judged it requisite to take notice of what the Author had said, so far as concerned the Controversie himself was now engaged in. To which purpose he observes, that, as the Existence of an Infinite Being cannot be proved from our clear and simple Ideas, whilst in truth we have no such Ideas of it, so neither is it necessary in relation to the belief of the ever-blessed Trinity, that our Sensation and Reflection furnish us with clear and simple Ideas of this Distinction betwixt Nature and Person ; it being

ing sufficient that we firmly believe what God has revealed, though we do not fully comprehend the Nature of whatever is thus reveal'd.

In answer to this Mr. *Locke* complains, that what he wrote was without any thought of the Controversie betwixt the *Trinitarians* and *Unitarians*, and that he accounted himself wronged herein, since his Notions about Ideas had no Connection with any Objections, that are made by others against the Doctrine of the Trinity, or against Mysteries. But the Bishop tells him, that to lay the Foundation of Certainty as to Matters of Faith, upon clear and distinct Ideas, which was the Opinion his Lordship opposed, does certainly overthrow all Mysteries of Faith, and excludes the Notion of Substance out of Rational Discourse. And he professes the true and only Reason of his looking into this way of Certainty by Ideas to have been, that he found it apply'd to promote Scepticism and Infidelity, and to overthrow the Mysteries of our Faith; adding moreover, that it was very possible his Meaning might be mistaken, or his Notions misapply'd, and that

The Life of Dr. Stillingfleet,

that he had therefore now a fair Occasion given him to vindicate himself, and let the World see, that he had no ill Design, nor intended any Prejudice to the Christian Faith by what he had published. The same Method he also pursues, and presses more home upon him in another Letter: Wherein he proves Mr. *Locke's* Notion of Ideas, to be inconsistent with it self, and with the Articles of the Christian Faith, and puts him in mind, that the readiest way to clear himself from the Suspicion of having intended to serve the Interest of Socinianism and Infidelity, would be by openly declaring himself to own *the Doctrine of the Trinity*, as it has been receiv'd in the Christian Church, and is now profess'd by ours, in the Creeds and Articles of Religion: But yet a Declaration that he would not by any means be brought to.

This Task our Reverend Bishop had taken upon himself as a Divine, and a zealous Afferter of our truly Ancient and Catholick Faith. And who so fit to undertake the Defence of the Faith once delivered to the Saints, as those who are in the highest Stations, and of

of the chiefest Abilities in the Church? Their great Advantages above others call upon them to stand in the Gap, and resolutely oppose all those different Enemies, who are either audaciously affronting, subtilly undermining, or imprudently weakning the weighty Evidences and Truths of our Holy Religion. This our great Prelate was too sensible of to forbear employing himself in so good a Work. He did not forget that his high Office in the Church of God was a Trust committed to him, and for which he did expect one Day to give a strict account to his Sovereign Lord. And he would not spare his Pains, so long as the sharp Distemper he had been so long press'd with (and which at length put an end to his Life) would allow him the use of exerting his Abilities for them. He never valued the Trouble, I may truly say, where he foresaw it might be for the benefit either of the Diocess over which he so happily presided, or the rest of the Nation. He was an unwearied as well as highly useful Labourer in his Lord's Vineyard, so long as it pleased God to allow him Time and Strength for it.

Idleness,

Idleness, that Rust of the Soul, he had a perfect Aversion to, both before and after he was advanced to the Episcopal Throne. And of these his numerous Works already mentioned are an abundant Demonstration, and yet there are some others still remaining: As these Anonymous Tracts, of which he has been justly thought the Author, namely, *A Discourse concerning the Unreasonableness of a new Separation upon the account of the Oaths*; *An Answer to a Paper delivered by Mr. Ashton at his Execution to Sir F. C. Sheriff of London*; *A Letter to Dr. B. on refusing the Bishoprick of B. and W.*

And now at length if we attend him to Worcester, the Place of his particular Charge, we shall find, as might reasonably be expected from a Prelate of his Goodness, Ability and Industry, that he would not be wanting to make a due Inspection into the State of his Diocese, and to excite his Clergy to, and instruct them in the faithful discharge of their Duty in their several Stations: And as a worthy Instance of his Paternal Care in this Respect, he has left behind him a Collection of Charges at his Visitations, incomparably

rably learned and useful as we have ever seen: An admirable Pattern for those that should come after to follow him in. These he published some time before his Death, for the Information of others, as well as those to whom they had been more immediately directed; and such as have seriously perused them must needs be sensible how high a value they ought to put upon them. Here we have most compleatly display'd the Nature and Dignity of the Priestly Function, together with the Duties and Rights of it, according to the Principles both of Law and Conscience.

In the first of these Discourses made at his Primary Visitation, Oct. 21st. 1690. after a brief, but unanswerable Vindication of the Episcopal Order, he proceeds to consider the Indispensable Duty of Bishops and their Presbyters, as to Residence, Preaching, and the Care of their Flocks, and recommends to them a plain, practical, useful way of Preaching, a diligent Catechising of Children, and a Care to bring them to Confirmation; and not only a constant, but devout Performance of the Publick Offices of the Church,

Church, together with a prudent Behaviour towards those who dissent from the Establish'd Church; a Readiness to visit the Sick, and to do it, not formally and superficially, but to its chief Ends and Purposes; a Frequent and Reverend Celebration of the Lord's Supper, as the most proper part of the Evangelical Worship; and lastly, a very particular Care of their own Conversation, that it might be such as becomes the Preachers of the Gospel of Christ, and those that are to be burning and shining Lights in the World. And the more effectually to press upon them a Regular Observance of their Duty in each of these respects, he acquaints them what Authority the Bishops us'd to have over the Clergy, by the Ancient Ecclesiastical Law of this Realm, and what Censures they were liable to, in case of Offence. Concluding all with an earnest Exhortation to behave themselves with such Care and Caution, and such Fidelity in the discharge of their several Duties, as that himself might never be put to the uneasy Task of exercising the Power he had to proceed against Transgressors of the Ec-

Ecclesiastical Laws. This was the Purport and Design of his first Charge.

The next time for his Triennial Visitation was 1693, when it is not to be supposed, if he were in any tolerable measure of Health, that he would omit so essential a part of his Office, as this of meeting with his Clergy, and instructing and encouraging them in the faithful performance of their Duty, and an Enquiry after the Miscarriages of any that might possibly have been less mindful of it. Nor would he omit giving them a Charge, of the most proper and useful Points for them: And therefore I must mention, that what afterwards appear'd as a distinct Treatise of it self, (a compleat one indeed it is) was for the most part first delivered in his Charges this Year. His Discourse, I mean, *concerning Bonds of Resignation*. For it is not unlikely, that in the discharge of his Episcopal Function, and particularly in giving Institution to Benefices, he had met with Intimations of such Bonds having been required by some unreasonable and unjust Patrons which soon directed his Thoughts to

The Life of Dr. Stillingfleet,

to this important Subject. But in fact it is plain, that he had such an occasion, to take into Consideration, the great Mischief that is done, not only to the Souls of those who suffer their Consciences to be thus ensnared, but in general to our Church and Religion, which cannot but be great sufferers by those wicked Symoniacal Contracts, either of this or any other like nature, whereinto either Careless or Indigent Clerks are too often drawn in order to a Livelihood in the World. And because Bonds of Resignation upon demand, so long as no Sum of Money is either paid down, or articled for before-hand, are too often thought a safe Evasion of Simony, he here undertakes to prove that this Imagination is grossly Erroneous, and they only delude themselves with it. He expresses a singular Tenderness for the Rights of the Parochial Clergy, their Work and Duty being heavy and laborious, if it be performed as it ought to be, and argues for them against the unreasonable usage they too frequently meet with, that they ought not to have any new Burdens imposed upon them, under a pretence of Law, which

which neither they nor their Successors will be able to bear ; adding moreover, that it was not meerly the Interest of the Clergy, but of our Religion, which lies at stake, and is liable to suffer more ways than one by this unjustifiable Method, if it find Encouragement, and under a pretence of Law, be recommended and put in practice. And the more fully to evince the Iniquity of these Bonds, he shews them to be against the intent of the Law, and inconsistent with the Freedom that ought to be both in giving and taking an Ecclesiastical Benefice, and a breach of the Oath to be taken by every Incumbent at the entrance upon his Living, against Simony ; which is not limited by the Statute 31 *Elizabethæ*, but was in being long before ; and that all the Pleas which are made for such Bonds are insufficient, and all trading for Livings, if suffered to go unpunished, will certainly ruin the best Church in the World, by lessening the Reputation of Churchmen, and taking off the good Affections of the People, and making them run into Faction and Infidelity. Thus solicitous was he to cure this pernicious

and growing Evil: And the Evidence he has brought against it is so full and satisfactory, from Reason, Law, Conscience, and the dreadful Evils that may too probably ensue upon it, that none of the many Favourers of so bad a Custom have, in all this time, ever once attempted the Defence of it.

The next Triennial was 1696, the last the good Bishop ever saw; had he outliv'd 1699, we should no doubt have had the Benefit of that too, seen more Effects of his Care, and Usefulness to his Clergy. But though this was deny'd us, yet have we great reason to be thankful for what 'tother supply'd us with, no less than three different Charges for the same Year, deliver'd at so many several Places.

In the first of these he treats of the Trust committed to the Parochial Clergy, and the Duties hereby incumbent upon them, which he both explains, and presses upon them, from the Consideration of what was required of the Levitical Priests, besides that which was Typical and Ceremonial; and of what God expected from his Prophets, and the dreadful Condition they must be in, if they were not mindful to

to warn his People accordingly; and from the express Charge that is given in the *New Testament*, *to feed the Flock of God, and be Examples to it*: And then shews the Preference of the Ecclesiastical Jurisdiction and Proceedings, for as now a long time settled, before a Parochial or Congregational Discipline. And at last reminds them wherein a faithful Diligence in their Office consists, and what Course they all ought to take in order to it.

The Argument of the next being the particular Duties of the Parochial Clergy, he first puts them in mind of the indispensable Obligation they were under, as Labourers in their Lord's Vineyard, Teachers and Pastors of his Flock, Ambassadors from Christ, and Stewards of the Mysteries of God, under all which Characters, they are represented in the *New Testament*; and then proceeds to a more particular Enumeration of the several Duties required of them, with respect to the *Lord's-Day*, and other times of Publick Worship, exhorting them to a constant and diligent Preaching and Catechising, and a due and solemn Celebration of the Sacraments; as also

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to a Care to qualifie themselves for resoluing Cases of Conscience, and to set their Parishioners a good Example of Vertuous and Holy Living. And lastly, in order to a right performance of all these Duties, he recommends to them a Conscientious Residence amongst their Parishioners. Which Point he takes occasion to enquire into and settle, with that wonderful variety of Reading and Observations, which was so peculiarly eminent in all his Performances of this Nature.

Hereto is subjoin'd a Discourse *concerning the Maintenance of the Clergy*, which though printed as a distinct Tract, I take at first to have been only the latter part of this same Charge, but not improbably enlarged beyond what was spoken at the Visitation. This I the rather conclude, because he had propounded to enquire into two things ; 1st. *The Duties whereto his Clergy stood obliged* ; and 2dly. *The Encouragement which the Law gives in Consideration of it*. The latter of which Considerations is not pursued in that former Discourse, but in the Beginning of this is declared to be the Subject he intended now to consider. But be
that

that as it will, it is certain, he gives a Learned Account of the *Manse* and Maintenance settled upon each Parish-Priest, the Oblations that were wont to be made by the People, and of the Tythes that were given and settled. The last of which he insists upon more largely, as to the Foundation in Law which they stand upon, and the Rules that are to be observ'd about them, the Exemptions that have been granted from Payment of them, and what Prescriptions have obtained, and Compositions have been made against them. In all which Particulars he speaks (as he does likewise in his two Arguments in the House of Lords) more like one who had diligently spent his time in the Study of the Laws, than one who had always appeared so eminent in his own particular Profession.

In his last of these Charges, said to be delivered likewise in that Year 1696, he treats very particularly, and with his peculiar wonted skill in Law and History, of immemorial Prescriptions as to the Jurisdictions of the *Archbishops* and *Bishops*, *Archdeacons*, *Deans* and *Chapters*, the several Officers of the Bishops Courts, and the settling

The Life of Dr. Stillingfleet,

of the Bounds and Rights of Parishes, and that general Practice and Allowance which is the Foundation and Measure of the Common-Law ; and thence enquires concerning the Pope's Canons and Decrees, how far they have been receiv'd here, and how far not ; concerning the Power of making Canons owned by Act of Parliament, concerning the Right and Manner of summoning Convocations, and the due observation of the Canons made by them. Besides several other very considerable Observations interspersed, in relation to the Bishops Right of keeping their Courts in their own Names ; a Lay-Patron's Power to revoke his Presentation, the Months allow'd for Presenting, whether Calendar Months, or to be reckoned by Weeks, the Allowableness of selling a Right of *Advowson*, &c.

Never were more Learned Charges given at any Visitations, nor considering the Author, was it to be expected that there should. Charges, full of solid and instructive Sense, rational and judicious Explications and Resolutions, nervous Arguments, good Law, and sound Divinity, enforced with serious

rious and religious, weighty and convincing Authorities, Episcopal and Paternal, and yet gentle and friendly, obliging and highly useful Admonitions and Exhortations. The Subjects insisted upon were such as required a large measure of Understanding to treat of them aright, and the Management of them so far from deceiving, as to exceed the utmost Expectation of the Auditors. And oh! that not only those who heard them, but all the Clergy that read them likewise, would make it their constant study to reduce them to practice, 'twould be both to their own great Advantage, and that of the People committed to their Charge, the unwearied Care of whom he so zealously and so earnestly recommends to them. Thus we see his hearty Concern for his Clergy, that they might be duly mindful of their Pastoral Charge, to feed the Flock of God, with which they were intrusted, and might in all things shew themselves as St. Paul directed, *Tit. 2. 7, 8. Patterns of good Works, in Doctrine shewing Uncorruptness, Gravity, Sincerity, sound Speech that cannot be condemned;* that is to say, True Doctrine, coming with such

clearness of Expression and Convicti-
on, as not to be liable to Censure, and,
that they might be as the same Apostle
exhorts *Timothy*, 2 Tim. 2. 24, 25.
*Gentle unto all Men, apt to teach, pati-
ent, in weakness instructing those that
oppose themselves; if God peradventure
would give them Repentance, to the ac-
knowledging of the Truth.*

And as he took care to instruct and
encourage his Clergy in the perfor-
mance of their Office, so was he mind-
ful also of his own in punishing others
for their gross Violations of God's
Laws; as was particularly done, on
Midlent-Sunday, 1696, to some Offen-
ders in the Parish of *Old-Swinford* in
the Diocese and County of *Worcester*,
whom he not only subjected to the
Churches Censures for their Wicked-
ness, but that this Correction might
make the better Impression upon them-
selves and others, when the Reverend
Dr. *Ford*, the worthy Rector there,
had preached two Sermons suitable to
that solemn Occasion, inviting the rest
of the Congregation to do their several
Parts in order to the restoring such in
the Spirit of Meekness, and admoni-
shing the Offenders themselves to be
sincere

sincere and hearty in their Repentance, as the only Means of receiving any Benefit by it, this excellent Prelate took occasion to add a Preface to these Sermons, recommending the usage of such Proceedings against Notorious Offenders, *as what* (to use his own words) *would bring more Honour to our Church, and the Religion established among us, than the warmest Disputes for our Constitution, without regard to the Practice of it.* Here he also takes notice of the too common Complaints of hard and irregular Proceedings in the Spiritual Courts, and replys, as it is too true, that there are no Courts but are liable to Abuses, but there is a difference to be made, between such as arise from the Rules and Orders of the Courts, and such which come only from the Personal Faults of those who are employ'd in them. The Methods of Proceeding in these Courts, he observes to be as ancient at least as of any other Court of the greatest Esteem among us. But where the Fault lies only in the Persons, he professes a hope that upon just Complaints effectual care would be taken to punish the Transgressors, and to prevent the like for the future.

And

And if there have been scandalous Offenders, which through the neglect of the Clergy, or the proper Officers, have not been presented, he could not but think it just for the blame to lie where it ought, and that the Ecclesiastical Courts have no reason to be charged with other Mens faults. He commends Dr. *Ford* for his Readiness to have the Court duly informed of the Miscarriages and Crimes committed in his Parish, and bringing the Offenders to Publick Shame for them. And then concludes with a hearty Prayer that his seasonable and useful Discourse then preached might answer the good Ends for which it was designed. Of this Preface, I have here taken the more notice, because it is great pity it should be wholly lost, as it might otherwise have probably been in a little time, being only prefix'd to the forementioned Sermons, which it's to be doubted may never be any way known so far the greatest part of the Nation, and besides, may be in a while forgotten by most of those that now know them.

These are the Effects of his Episcopall Care, which himself has thought fit

fit to communicate to the World, for the Instruction of others as well as those of his own Diocese, and have been for divers Years abroad in the World. But besides these there are also two valuable Instances of his Judgment in the House of Lords, in the Cases of two uncommon Appeals brought into that House, whilst his Lordship was a Member of it; the former relating to the Visitation of *Exeter College* in the University of *Oxford*, by the Right Reverend Father in God, *Jonathan*, then Lord Bishop of *Exon* (now of *Winchester*) the other relating to a Grant *ad Retinendum*, made to the Right Reverend Father in God, *Thomas*, then Lord Bishop of *Lincoln*, (now his Grace the Lord Archbishop of *Canterbury*) for holding the Vicarage of St. *Martyn* together with his Bishoprick, only for a certain Term, and the Right of Presentation upon the Expiration of that Term, whether belonging to the Crown, or to the proper Patron the Lord Bishop of *London*. Each of these Debates his Lordship thought worthy of his serious Consideration, and freely declar'd his Sentiments upon them,

them, pleading with great clearness of Expression, great strength of Reason, closeness of Argument, and numerous Precedents both from Law and History, and answering all the Arguments brought on the contrary part.

What Influence these Excellent Arguments had in determining the Matters then under Consideration, I cannot positively say, but in fact it is certain that Judgment was given in both Cases pursuant to the Intent and Aim of them. These and many other Speeches which he made in that House, shew how well he appeared to what excellent purpose he sat there. Nor must I omit mentioning to what general Satisfaction he presided in his Cathedral and Consistory Court at Worcester. In the Visitation of which Church, he was as constant as of his Diocese, and as careful to make the best use of it ; both telling and shewing them he came thither for more than forms sake : And therefore he opened every one of them with a Speech proper to the occasion of their Meeting, and his Design in calling them together. In which he always express'd himself, with that just sense of

of his own Power, and of their Rights too; with that resolution to amend what was amiss, and yet tenderness in the doing of it, that all of them could not but be sensible his only Aim was doing good, and therefore they the more readily joyned in doing their part towards it.

The Residence of the Canons was what he much desir'd to see regular and constant; as a thing of Duty in it self, Honour to the Church, and Benefit to the Place. But after some Proposals and Trials for that purpose, he perceived the surest and easiest way, would be settling it anew by the Royal Authority. For though the Dean and Chapter had found it necessary to in-force and fix Residence, by an Act of their own, pass'd some Years before, for that purpose, and afterwards confirm'd by the then Bishop in his Visitation; yet being different from Statute both in the Number of the Persons residing at once, and the Time of their continuing so, the Bishop (though he lik'd the Design) declar'd it was void by those Statutes which allow no Power but the Royal to alter or dispense with any one of them. But had

had they, to confirm it, got a Broad Seal, he should not have objected against that; and now he would make it the Ground of the Statutes for Residence in the design'd Revisal of them.

As for the old ones, he could not but say they were too hastily and inconsiderately drawn up, and no better transcribed, as was obvious from the Copy in use there. To remedy this he got the various Lections from a MS. in *Bennet College Library*; but they in many Instances did not at all mend the matter. And to the Original there was no Recourse, for in the time of Queen *Mary* that was delivered up by Dean *Holland* to Cardinal *Pole*.

When therefore he began to injoin Residence solely on the Foot of the Statutes, the Canons themselves objected, that the Statutes were obscure and ambiguous in that matter; thereby owning both the Need and Advantage there would be of making all plain and on a sure Bottom; so in order to it, he got Copies of the Statutes of other Churches of K. H. VIIIth's Foundation. Some of these had the Altera-

terations and Additions that were (for the good of those Bodies) proposed in King *Charles* the 1st's time, and had been actually given to them if the succeeding Troubles had not made other Matters more necessary to be minded. This, though above 70 Years agoe, was the third Attempt that way (since King *Henry*'s Foundation of the Deans and Canons of that Church) to accommodate Matters better to the State of it, and supply such Particulars as had been at first overlook'd, by the King's Commissioners authoris'd to give that Body of Statutes.

The Bishop having seen these Steps, and got these Helps towards it, judged, and plainly shew'd it was a thing feasible and commendable ; and indeed for the Satisfaction and Interest of all Parties concerned, as such he recommended it at his Visitation just before his last Journey to *London*. Where, if Life had permitted, he would willingly have followed, and not been long, before he had happily effected it.

¶ Then as for his *Consistory Court* ; upon his first coming thither, he soon found it sunk in its Reputation and Use-

The Life of Dr. Stillingfleet,

Usefulness, through the long absence of the Chancellor occasioned partly by his age and distance from it. And to remedy all Defects and Abuses, he often declared, as his most Learned Friend Judge *Hales* did, *That the Counsell were obliged to be faithful to their Clients, yet not to manage their Causes in such a manner, as Justice should be delay'd, nor Truth suppress'd, to promote which, was as much the Duty of their Calling, as it was the Office of the Judges, though not in so eminent a degree.* And not only to advise, but lead them to it, he in two or three Court-days dismiss'd most of the Causes then depending, in which generally few Proceedings had been made then *a stet in proximum*, upon the slightest Preten-
ces. This he did for the present good, and to secure it for the future, and to make the Court it self very useful and beneficial to the People, it being an ancient and legal part of our Constitution (which he has shewn in his Preface to Dr. *Ford's* Sermons, and his Treatise of the Ecclesiastical Jurisdiction) he not only took care it should not suffer through the Faults of the Persons concerned in it, but that they should

Ventriss

Rep. Part

I. Fortescue

v. Holt.

should have no colour to justifie themselves from any Rules in use there. He saw there was need of considering them, having too often observ'd, that much of the time was spent in little Artifices, and the manner of proceeding rather than on the Subject Matter, or Law in dispute. And therefore he directed the Chancellor, Register and Proctors of the Court to consider of the most compendious and effectual Rules and Methods, for their future Proceedings in all Causes. So after many Conferences held together, and Schemes drawn, one was composed and presented by them to his Lordship, by whom too it was examined and approved, and then Subscribed by them all, thus intituled, *Rules given by the Right Reverend Father in God, Edward, Lord Bishop of Worcester, to be observed by the Proctors and other Officers of the Consistory Court of Worcester, and signed by the Chancellor, Register and Proctors of the said Court.* Whereby it plainly appears, that many useless and obsolete Terms and Forms are laid aside, and none but such as are necessary and reasonable retained or inserted; and through the whole both

the Practisers and Parties that only regard and pursue Justice and Right, are encouraged by a quick and judicious Dispatch, and the Vexatious and Dilatory are as certainly punished for every unreasonable delay. And as Rules thus fit to be observed, they have received the Approbation of the Learned Judges and Advocates of the Honourable Courts in *Doctors Commons*, in Appeals transmitted to them. During his Time, many Matters of Importance and Difficulties were brought there, but he went through them all, with as much Ease to himself, and Satisfaction to others, as could in such Cases be expected: For he constantly examined things with that Dexterity and Sagacity, determined them with that Integrity and Impartiality, and (if there seem'd any occasion) supported his Sentences with that Evidence and Clearness of Law and Reason, that hardly any of those upon whom they pass'd, but receiv'd them (as indeed they ought to be) with a just Opinion of, and Submission to them.

Among several Causes worthy to be taken notice of, I shall choose to men-

mention two, which he took particular care of, and because I can give it in his own words.

The first a Trial in his *Consistory* about the *Jus Patronatus* to *Northfield*: To which was set up the Title of the Crown, and of two considerable Gentlemen. The Day appointed for hearing it, was the next after the *Affizes* at *Worcester*, that the Council of that Circuit might be able to attend it; and the chiefest of them were all retained on one side or other (nay, that no side might suffer for want of it, one of them was on two sides, first as he declared for the Crown, and then for his other Client) who were first pleased to complement him on their appearing there before him, and afterwards in their pleading, by keeping close to the Point in hand. The further Account of this Matter, I shall now give you, as faithfully transmitted to me in his own Words.

“ *August* the 8th. 1695, the Cause
“ was heard in the *Consistory-Court*, my
“ self present, and a very good Jury
“ of 18 Clergy and Laity, and the best
“ Council of the Circuit retained, who

H 2 “ neg-

The Life of Dr. Stillingfleet,

“neglected nothing that serv'd for
“their purpose on any side.

“The main Plea for the King was,
“that the Prior and Convent of *Dud-
ley* had presented six or seven times,
“as appear'd by our Registers ; and if
“it did belong to them, then it fell to
“the Crown upon the Dissolution.

“It was pleaded in behalf of Mr.
“*Jolliff*, that it pass'd from the Crown
“to the Duke of *North*. and so came
“to his Ancestors ; but this could not
“be made out ; for the Grant being
“supposed, was only of Tythes, and
“the Patent 13th *Jacobi* to explain
“it, was called a *Preling Patent* and of
“no Effect in Law.

“Mr. *Jervoise* pleaded the two last
“Presentations by his Ancestors, who
“purchased the Mannor of *Weely* (to
“which this Advowson was appen-
“dant, as his Council said) of the
“*Berkeleys*, for which they produc'd
“a *Leiger-Book* of their Family ; and
“*Berkeley* had contested the Right
“of Advowson with the Prior and
“Convent, A. D. 1479. upon which
“a *Jus Patronatus* was granted, and
“the Prior and Convent appealed
“to the Arches ; where their Appeal
“was

“ was dismiss'd ; but in the mean time
“ the Living was lapsed, and the Bi-
“ shop collated.

“ *A. D. 1558*, upon the Death of
“ *Walker, Squire* was presented by *Le-*
“ *veston*, by vertue of a *Grant* from
“ the *Prior and Convent* to certain
“ *Trustees 21 H. 8.* and this *Clerk*
“ was admitted *3 Jan. 1558. Q. Mary*
“ *died November 17. A. D. 1587. 28*
“ *Eliz.* she presented *Jacob White*, per
“ *lapsum*, as appear’d by the *Register*.
“ But how could this be if it were the
“ *Right of the Crown?* unless we sup-
“ *pose wrong Information.*

“ A. D. 1639, Sir Th. Jervoise grant-
“ ed the next turn to Phinehas White,
“ who presented Timothy White and
“ died Incumbent. A. D. 1660, Thom.
“ Jervoise then presented Dr. Hinkley,
“ who held it to April, 1695; but
“ there were several Trials between
“ Glover, who had the King’s Title,
“ and Hinkley; and at an Assizes here,
“ the Jury brought it in an Advowson
“ in Gross by special direction of the
“ Judge; but it was over-rul’d above,
“ as may be seen in Vaughan’s and Sir
“ Tho. Jones’s Reports; but the main
“ Point there was upon the Demurrer,

The Life of Dr. Stillingfleet,

“ The Question before us, was not
“ upon a Writ of Right, but to whose
“ Clerk I was to give Institution ; and
“ for that the Possession of *Jervoise*
“ was thought the best Ground by the
“ Jury ; and accordingly I gave it.

“ But I was not satisfied about the
“ Original Title of the Prior and
“ Convent of *Dudley*.

J. v. Prior. “ A Confirmation of the Grant of
de Dudley “ the Curch of *Northfield* by *Gervaise*
907. “ *Paynel* the Founder, by Pope *Lucius*
“ the 3d. was produced in Court, but
“ cancelled and could not be read ;
“ but it appears by the Copy in the
“ *Monasticon*, that it bears date *A. D.*
“ 1190. and there the Church is given
“ to the Priory of *Dudley cum Capella*
“ *de Coston* ; but it is observable,
“ that the same Bull requires them to
“ present a Clerk to the Bishop, who
“ was to answer to the Bishop *in Spiritualibus*, and to the Prior *in Temporalibus*. Which was the Form of an
“ Appropriation at that time ; for as
“ yet they had them not *ad proprios*
“ *Usus* ; but they were bound to pre-
“ sent a Clerk, who was their Vicar ;
“ But such an Appropriation and a Re-
“ story were inconsistent, as I told the
“ Coun-

“ Council, and desired them to clear it.
“ But they did not, but talked, that
“ all Rights of Advowsons were at first
“ in Gross and not appendant to
“ Mannors; which was a great mi-
“ stake in such Learned Lawyers, as I
“ could easily have shew'd; but I for-
“ bore out of respect to them. How-
“ ever it doth not clear this Point, for
“ the Advowson in Gross is not men-
“ tioned in the Original Grant, but
“ the Church is given, *i. e.* the Pro-
“ fits, which if the Grant hold good,
“ must entitle them to the Rectory it
“ self, and then, how could they so
“ often present a Rector as they
“ did; and it is owned by them
“ to be a Rectory in their Presentati-
“ ons.

“ The several Bishops of Worcester
“ finding a continued course of Pre-
“ sentation by the Prior and Convent
“ to the Rectory of *Northfield* enquired
“ no further; no body appearing to
“ contest their Right, till *Berkeley* did
“ it, *A. D. 1479*; and then the Bishop
“ granted a *Jus Patronatus*, and after
“ that the Appeal of the Prior and
“ Convent was dismiss'd: So that after
“ the Contest, no Presentation of theirs

*All A-
dowsons
atpendant
till Appro-
priations
came in.
V. Dugd.
Warw. p.
39.*

The Life of Dr. Stillingfleet,

“ appears in our Registers, till that
“ blind one, A. D. 1558.

“ *Berkeley's* Title seems to stand
“ thus, *Northfield* belongs to the Man-
“ nor of *Weely*, which was in the
“ *Berkeley's*, and derived from *Roger*
“ *Berkeley*, who married the Sister of
“ *Gervaise Paynel* the Founder of the
“ Priory, who was the Relict of *John*
“ *de Somery*, whose Posterity were
“ Barons of *Dudley*. But the Estate
“ fell to two Coheirs 10 E. 2. and by
“ the elder Sister the Title of Lord
“ *Dudley* came to *Sutton*. It seems this
“ *William Berkeley* was not satisfied
“ with the Title of the Priory and
“ Convent, and hoped to recover it,
“ as *Thomas Berkeley* had done the Re-
“ ctory of *Slimridge* (in the Diocese
“ of *Worcester* at that time) from the
“ Abbey of *Gloucester*, who pretended
“ that it was given to them by *Roger*
“ *Berkeley*, A. D. 1146. It appears
“ by this that there were some pre-
“ tended Donations of this kind, which
“ could not bear a Contest. This Case
“ was afterwards heard at the *Common-
Pleas*, and Judgment was given for
“ Mr. *Jervoise* against the Pretence of the
“ King's Title.

The

The other I promised to give some Account of, was a Cause promoted against one *Haynes* of *Feckenham*, for Incest with his own Sister's Bastard. But a Rule for a Prohibition out of the *King's-Bench*, issued in *Hilary Term*, 6*W.* 3. and by virtue of that the Proceedings were stay'd until *Trinity Term*, 8*W.* 3. when upon hearing a Learned Argument from *William Dobyns*, Esq; at that Barr, the Court awarded a Consultation; and *Haynes* submitted to the Penance enjoyn'd him.

Some Authorities in that Argument being such as lay out of the way of a common Lawyer, the Court could not but wonder at hearing them urg'd there; but Mr. *Dobyns* was too modest to take the Honour of it to himself, so in the Conclusion said he was beholden to a Learned Friend of his for them. It was indeed to the Bishop himself, who sent him by Letter a full account of that matter; which I will now present the Reader with, having had the favour of a Copy of it from an undoubted Hand, and is as follows.

“ The Reason I have sent my Answer no sooner was the Absence of
“ our

The Life of Dr. Stillingfleet,

“ our Register these Holy-days, so
 “ that the Acts of the Court were not
 “ delivered to me till this Day: By
 “ which I find that the material Arti-
 “ cles are, that by the Table of Mar-
 “ riages set forth by Authority, A. D.
 “ 1563, it is express'd, that a Man is
 “ forbid to marry his Sister's Daughter,
 “ and that *Th. Haynes of Feckenham*
 “ and *Eleanor* were Brother and Sister,
 “ and always so reputed; that this Si-
 “ ster had a Natural Daughter called
 “ *Sarah*, who was married to *Th.*
 “ *Haynes* Brother to *Eleanor* some Years
 “ since, and hath had Children by
 “ him, at least one.

“ The Allegation on the other side
 “ consists of these things, (1.) That by
 “ the Statute 32 H. 8. c. 38. it is ena-
 “ cted, *That no Reservation or Prohi-*
“ bition, God's Law except, shall trouble
“ or impeach any Marriage without the
“ Levitical Degrees, and that no Per-
“ son be admitted in any Spiritual Courts
“ to any Process, Plea, or Allegation
“ contrary to the said Act; and that the
“ Marriage now impeach'd was not
“ nor is against God's Law, or within
“ the Levitical Degrees: (2.) Or at
“ least it is not so objected. (3.) That
 “ the

“ the nearness of the Kindred was un-
“ known to the Parties at the time
“ of Marriage, so that here are three
“ Points.

1. “ Whether this Marriage be with-
“ in the Statute?
2. “ Whether the not laying it so,
“ as to be against God's Law, or
“ within the Levitical Degrees,
“ makes the Court liable to a Pro-
“ hibition?
3. “ Whether there were such Ig-
“ norance as to Excuse them?

1. “ As to the first, I could not have
“ thought this could have born a Dis-
“ pute in any Court in Christendom.
“ For the saying it is not against God's
“ Law is to overthrow all Incest on
“ the account of Consanguinity; for
“ that depends not upon Marriage or
“ not Marriage, but the Nearness of
“ Blood. Is it possible for any Man
“ to think, that because the Sister was
“ not married, therefore her Daughter
“ is not so near in Blood to her Bro-
“ ther as she had been if she had been
“ married. The words of the Law
“ are plain, *Levit. 18. 6. None of you*
“ *shall*

The Life of Bishop Stillingfleet,

Selden. de
J. N. &
G. l. 5. c.
10. p. 591.

“ shall approach to any that is near of
“ kin to him; the Vulgar Latin truly
“ renders it, *ad proximum Sanguinis*
“ *sui non accedet*; and all the other
“ Versions agree with it, that it is to
“ be understood of a Relation by Na-
“ ture and not meerly by Marriage.
“ The words originally signifie the
“ Remainder of thy Flesh, *i. e.* any
“ Person that comes near to the same
“ natural Stock. And the *Jews* who
“ best understood the proper Sense of
“ these words, do affirm, that if the
“ Person be equally near in Blood,
“ whether born in Marriage or not,
“ it is equally forbidden. For which
“ I will first give Mr. Selden’s words,
“ whose Authority may be more re-
“ garded than any Civilian’s or Ca-
“ nonist’s: *Eandem aiunt esse rationem*
“ *Fratris ex Stupro vel Adulterio ab al-*
“ *terutro Parente suscepti, & ejus qui*
“ *Thoro natus est legitimo, uti etiam*
“ *Sororis.* And he goes on, *Tantundem*
“ *habent de Amitâ & Materterâ, diver-*
“ *sum non esse sive ex Nuptiis sive ex*
“ *Stupro seu Adulterio alteruticus Pa-*
“ *rentis prognata fuerit; modo eo na-*
“ *turalis Sanguinis genere, eum de cuius*
“ *Nuptiis, queritur contingat: So that*
“ *as*

“ as long as the Blood is the same, the
“ Incest is as great, whether born in
“ Wedlock or not ; and because you
“ tell me, somebody said, that a Man
“ might marry his own Bastard, I
“ shall repeat some more words of his :
“ *Idem aiunt de filiâ sive ex Uxore ante*
“ *Nuptias sive aliunde ex Stupro aut*
“ *Adulteri genita.*

“ But this was not Mr. Selden's O-
“ pinion alone, for Pufendorf saith
“ the same ; *Id quoque admonendum* De J. N.
& G. l. 5.
“ *Hebræos antiquos in Connubiis pro-* c. 1.
“ *hibitis Fratrum & Sororum nihil pu-*
“ *tasse interesse : Utrum Soror illa forte*
“ *ex Adulterio fuerit concepta, an ex*
“ *legitimo Concubita. Adeoque quantam*
“ *ad prohibitionem Matrimonii pro So-*
“ *rore habebatur, quæ ex alicujus Nover-*
“ *câ & Adultero genita erat.*

“ As to the Sense of the Civil Laws,
“ Zepper affirms, *Ut nihil interesse Leges*
“ *Civiles dicant, an ex justis Nuptiis*
“ *an ex injustis vel illegitimis Cog-*
“ *natio descendat, an verò non, nam ex*
“ *scortatione natam sororem, uxorem*
“ *ducere non licet : Zepper de Leg.*
“ *Mosai. Forensibus, l. 4. c. 19. p.*
“ *502.*

" Gabriel Paleotus a great Civilian
 " and a Canonist saith, *Cum expresse*
 " *multis locis & Civili & Pontificio*
 " *Jure traditum sit nihil interesse ad*
 " *impediendum Matrimonium, an ex*
 " *justis Nuptis cognatio descendat an*
 " *injustis.* Paleot. de Nothis & Spuriis,
 " c. 7. n. 2, 3. And he adds further,
 " *Id vero ita receptum dicitur ut quam-*
 " *vis cæteris in rebus illegitimè nati*
 " *nullum jus Conjunctionis à patre du-*
 " *cant in hâc unâ tamen Causâ ubi de*
 " *Matrimonio agitur, Voluerunt Leges*
 " *eorum perinde ac legitimorum rationem*
 " *habendam, ea quod in Matrimoniis*
 " *Naturale Jus & Pudor imprimis inspi-*
 " *ciendus est.*

" It is to no purpose to produce any
 " more Authorities since by these we
 " see that the *Jews* so understood the
 " Law of God, and the same Sense
 " is receiv'd in the Civil and Canon
 " Law.

" But to come nearer home, for I
 " know how little Foreign Authorities
 " are regarded in these Courts; we
 " have a solemn Declaration to the
 " same purpose in the *Tables of De-*
 " *grees of Consanguinity and Affinity as*
 " *to Marriage*, set out by Archbishop
 " *Par-*

“ Parker, and confirmed by the Ca-
“ nons, A. D. 1603. Can. 39. there
“ is this Rule, *Item quod secundum
leges, Consanguinitas impediens &
dissolvens Matrimonium contrahitur,
tam ex illicita Coiti Viru & Mulieris
qua per justas eorundum Nuptias.* And
“ my Lord Chief Justice *Vaughan* in
“ the Case of *Hill and Good.* fol. 327.
“ saith, *That if by a lawful Canon a
Marriage be declared to be against
God's Law, we must admit it to be
so; for a lawful Canon is the Law
of the Kingdom as well as the Law
of the Land.* And this he speaks
“ on occasion of this very Canon. Now
“ by this Table the Sister's Daughter is
“ expressly mentioned.

“ By these things this Matter ap-
“ pears so clear to me, that I think
“ little more need to be added.

“ All the Objections I have heard
“ are,

1. “ That the Common-Law takes
“ no notice of the Canons.

“ This appears quite otherwise in a
“ matter of Marriage, as is plain by
“ *Vaughan's* Argument in that Case.

2. “ That by Law Bastards are not
“ reckoned among Children. *Qui ex
“ dam-*

“ *damnato coitu nascuntur, inter liberos
non computantur.* 1 Inst. fol. 103.
“ That is true as to Legal Inheri-
“ tances, but not as to an Incestuous
“ Marriage.

3. “ But the main Objection is from
“ *Pierson's Case.* 1 Inst. fol. 235. who
“ married the Daughter of the Sister
“ of his first Wife, for which he was
“ question'd in the Spiritual Court,
“ and it was resolved by the Court of
“ *Common - Pleas* that the Marriage
“ could not be impeach'd, for that the
“ same was declar'd by the said Act of
“ Parliament to be good, in as much
“ as it was not within the Levitical
“ Degrees.

“ In answer to this, (1.) This was
“ not the same Case, for it was not
“ his own Sister's Daughter, but his
“ Wife's Sister; but here it is upon
“ the account of Consanguinity and
“ not Affinity. (2.) There was a Con-
“ sultation granted after the Prohibi-
“ tion, as *Vaughan* shews in two places,
“ fol. 248, 322. The same in *Mann's*
“ Case, Cr. El. 228. In *Remmington's*
“ Case of the same nature, *Hobert* owns
“ that there was cause for a Divorce,
“ fol. 181. In *William de Chadworth's*
“ Case

“ Case in Coke, 1. Inst. fol. 235. there
“ was a Divorce from the Mother, be-
“ cause he had first carnally known
“ the Daughter, which is allowed by
“ Coke, and shews, that Incest is not
“ grounded meerly on Marriage, and
“ he there mentions Consanguinity
“ as a sufficient ground for a Divorce
“ *à Vinculo Matrimonii.*

2. “ As to the 2d Point the Arti-
“ cles are drawn upon the Table of
“ Marriages and the Canon 99; but
“ these being grounded upon the Sta-
“ tute 25 H. 8. c. 19. I suppose no
“ Prohibition will lye against Legal
“ Proceedings.

3. “ For the 3d. we have the De-
“ position upon Oath of the Mini-
“ ster who was to have married them,
“ who is a grave and sober Man, that
“ before the Marriage he told them of
“ the Incest, and therefore refused to
“ marry them; but they were married
“ by another who knew nothing of
“ it.

Besides the constant attendance and
care of his own particular Court, and
doing all the good to, and for others,
that he was capable of effecting by it;
which he apparently attained in many

The Life of Dr. Stillingfleet,

Instances. Besides this, where he saw there were Irregularities and Abuses, that could not be reached that way, his Goodness was so unweared and extended, that it soon considered other Methods, and took all proper Courses for remedying these too.

The Concern he had, the Service he always shew'd for the Church and Poor, when injur'd in their just Rights, Possessions and Supports, made him with Compassion, take them in as Objects worthy his Care: And being on some Occasions too sensible, that many pious Gifts designed for the Maintenance of the Church, Schools, and other Publick Charities, were in some places sunk, in others diverted quite contrary to the Intents and Uses of the Donors, made him obtain a Commission of Charitable Uses out of the *Chancery*; in the Execution of which he exerted himself with a commendable Zeal, and to a considerable Expence. But the Delays were too many, and Opposition too great, to get all the Business of it examined, adjusted, and dispatched within the compass of Time the Commission required. To supply that therefore he soon

soon obtain'd another, though again often interrupted by the Delays, Designs and Power of those who as Possessors or Invaders of those Donations, were engaged to raise all kind of Difficulties, yet he got through them all, made many Discoveries, and a considerable Progress therein; and had settled those Matters so much to the Publick Interest and Honour of the Country, that the Commissioners readily joyned in making a Decree pursuant thereto. But this, with the return of the Commission to *London*, was said to be lost, yet probably not so lost, but that if he had liv'd a little longer after it, 'tis not unlikely it would have been suddenly recovered.

However though it had not all its intended effect, yet he saw several good Fruits of his Pains, some Charities better regulated and disposed, others retriev'd and new settled, but much more of this kind had been done could he have seen it happily compleated. At the opening each of these Commissions, he made a Speech in the *Town-Hall*, explaining the Nature and Design of them (besides two or three

incidental ones) which it's to be hoped, with some Miscellanies of Letters, Speeches, &c. may sometime or other see the Light, though at present not thought proper, whether because they might not seem correct enough for so great a Man, or because they relate to some particular Persons and Things, which had better not be made so publick. But those Considerations, I must again hope, may at last be out-weigh'd by the Service they will do to the Publick.

There is one thing still behind, very fit to be mentioned, in which he was not wanting to shew his Concern and Care, and that was the settling Sir *Thomas Cooke's*, Bar. (of *Bentley in Worcestershire*) his noble Benefaction of 10000*l.* on *Gloucester-Hall* in *Oxford*. For he thought 'twas not only a Benefaction to his County, but would be to Learning it self; by the Foundation's observing that Body of Statutes which were so well calculated for that purpose, and which he and other great Men had perused. This in all probability had been so settled had the Bishop lived some Months more, or Sir *Thomas* surviv'd him a little longer.

But

But however as he declar'd this to be his fix'd Intention (as I am inform'd) may still appear by several Letters under his own Hand to the Bishop on that Subject: And therefore it may reasonably be hop'd, that his Heir will see abundant cause to settle it on the same Place, and in the same Manner.

So did this great Prelate highly grace and adorn every Station he was plac'd in, not only till he ascended to, but likewise when seated on the Episcopal Throne, and in the House of Peers; in no Time or Place was he idle, or triflingly employ'd in such insignificant Studies as differ little from Idleness, such as may divert the Thoughts, and fill the Mind with useless Speculations and impertinent Niceties, and furnish Persons with Matter for Discourse and Dispute, but do not make them either wiser or better as to any of the great Purposes of Living. He was always conversant in the most weighty and substantial Parts of Learning, such as became a most Judicious Scholar, and a Reverend Father of the Church. Whatever he did preach upon difficult Points

The Life of Dr. Stillingfleet,

of Religion, it was ever in a manner singularly instructive and affecting. His Polemical Discourses were quick, nervous, and convincing. His Historical Tracts were a most judicious Critick upon our other Historians, detecting their Errors, where they were not reconcileable, and giving a Reconciliation of them, where there were any Grounds to found it on; What he wrote touching any Points of Law, had not only that force of Argument in it, but the Multiplicity also of Precedents to support what he affirm'd, that the ablest Lawyer might be justly surprised to see himself equalled in his own Faculty.

In short, view him in every Part of Learning he at any time engag'd in, and you will find him as perfect a Master of it, as if that had been his only Study. Such was the Extent of his Knowledge, such the Vigour of his Natural Abilities, such his daily Application towards the best Improvement of his Understanding, and such the wonderful Success of his Endeavours after it. His Industry ran parallel to his large Capacity; and both of them were such as might deservedly chal-

challenge the highest Admirations of all that partake of the Fruits of them. His vast Stock of Learning began to display it self very early, and he was always after treasuring up new Matter in order to whatever Undertaking he might be called to.

He had a noble Library, collected at a vast Expence of Time, Pains and Money, as every one may assure himself, though he have no other knowledge of it, than what appears in the Writings of its Owner; and that it was thought worthy to be transported to another Kingdom, by a very good Judge of it, the most Reverend Father in God, *Narcissus* Lord Archbishop of *Armagh*, and Primate of *Ireland*; who for the Promotion of Learning and Religion in that Kingdom, to his own Immortal Honour, has erected a handsome Fabrick for them, and placed them in it, for a Publick Library in *Dublin*, where it will remain a lasting Monument of this great Bishop's Industry and Judgment in collecting it, as well as of the Lord Primate's most eminent Bounty and Generosity in so incomparable a Benefaction.

Besides which there were a considerable Number of valuable MSS. relating chiefly to our own Nation and Constitution, and which now make part of the great Collection of the late Secretary of State, *Robert Harley, Esq;*

And his Lordship had so thoroughly digested his Books, and was so perfectly Master of what was contained in them, that himself was thereby plentifully furnished with all sorts of Learning, which he had in the greatest readiness upon all occasions. Such a Collection, so wisely made, shewed both his unwearied Diligence in collecting it, and his admirable Skill in what he had collected: But the Use of it was what he all along aimed at. To what immense account his Acquaintance with these numerous Volumes turned, I may appeal to all the Learned World, and especially to his Adversaries of all sorts, who so constantly felt the irresistible force of his Arguments. For we are many ways assur'd, his daily Converse with his own most excellent Study, the choicest perhaps of any private Person's of his Time, had deservedly raised him to the highest pitch of

of Reverence and Veneration from all that were not perfect Strangers either to himself, or his many Learned Works. Some little Account whereof I have here attempted, and as imperfect as it is, any one may easily observe from it, how high an Estimate they justly deserve to have put upon them.

They might seem indeed a considerable Library of themselves, such as is of singular Worth, for the Excellency of the Composition, their Strength and Clearness of Arguments, and a great variety of the most important Subjects handled in them. There is a large Collection of instructive and persuasive Sermons, set off with all the Ornaments of Divine Rhetorick; divers admirable Defences of the Christian Religion, particularly as taught and practised amongst our selves, against several different sorts of Adversaries, *Deists*, *Socinians*, *Papists*, *Dis-senters*, &c. enough to convince them all of their respective Errors and Heresies, and to stop their Infidelity and Prophaneness, would they but seriously apply themselves to the impartial perusal of them: Historical Relations and Remarks very accurate and compleat

plete in their kind ; Ecclesiastical Cases full of great Reading, acute Observations, and conclusive Inferences, depth of Thought, and strength of Judgment ; and some Treatises relating to our Common and Statute, as well as Civil and Canon Law, giving light to divers weighty and intricate Points in each of these. Others have written excellently well upon some one or more of these Heads, but he did it so admirably on every one of them that no one perhaps has ever outdone, or is like to equal him. But that we may a little more dilate upon his Character ; As to his Person,

He was tall, graceful and well proportion'd ; his Countenance comely, fresh and awful, in his Conversation cheerful and discreet, obliging and very instructive, and always kept an Esteem and Respect to all who conversed with him. His Apprehension was quick and sagacious, his Judgment exact and profound, his Memory very tenacious ; no Man sooner discerning the Strength of a Cause, or determining truer as to the Merits of it : Nor was his insight into Persons less quick and just, he soon perceiving their Capacities and Abilities.

Abilities, as well as their Designs and Interests. By these singular Talents, as he presently made himself a Master of whatever he apply'd himself to, so he shew'd it was his constant and indefatigable endeavour, to make that vast Knowledge and Experience he had acquir'd, the most beneficial to the Publick Interest both of Church and State. In which he was so successful, that it has left him a Name highly venerable among all those who regard the welfare of our excellent Constitution, and wish the Advancement of Sound Learning and True Religion under it.

This was justly his due, and to his further Honour, it will be requisite to view him a little more particularly in those things wherein he was allow'd to be eminent.

By what I've so often had occasion to mention, it appears how great he was in his Writings, neither did he make a less Figure in Speaking on those various Occasions that frequently required it from him; not only the Matter, but his Manner commanded Attention from the Hearer. An Energy there was in the Sense to convince the Reason; and an Energy in the De-

Delivery too, to move the Affections of Men; there was Authority, Life and Gracefulness in it. In so decent, and withall prevailing a manner, did he carry himself in the House of Lords, in Courts of Delegates, and in his own Consistory, and in Commissions for Charitable Uses; and thereby gained himself so general an Esteem and success in Business, that all admir'd, and yet scarce any could envy him for it.

What he had thus acquir'd, he maintained throughout, and though great and eminent, was always constant and equal to himself, and did not discharge his part with less Credit, in matters of Private, than Publick Business. He was intrusted then with Affairs of Secrecy and Importance, and those he managed with such Faithfulness and Skill, as to procure the Esteem and Thanks of such who committed them to his Conduct. Nature truly did design him for many kinds of Business, which he ever discharg'd with great dexterity.

He had made it his care to acquaint himself with the Nature and Extent of every Station he went through, and to understand the Grounds it stood

up-

upon, and all the several Duties and Powers appendant to it; whether deducible from the first Exercise and Origin of it, or its Progress and Establishment in succeeding times; or whatever he was engaged in, let it be ne'er so distant from his proper Employments, or different from his usual Studies, he would throughly and could quickly understand it. And by his Foresight and Vigilance in every Case, generally preventing or overcoming all the incidental Difficulties, he would then pursue it, with such Care and Judgment, such Industry and Expedition, as has been to the Admiration of all those concerned in it.

From hence his Fame grew so great and universal, that he was consulted on many and very different Subjects and Occasions. Some great Men that are gone, and some now alive, have frequently desired his Opinion in Cases of Consequence and of Difficulty (as may be seen by several of their remaining Letters) and he in return deliver'd it, (as appears by those Answers which he preserved) with great Strength of Argument and freedom of Judgment. Thus the World was in many things
more

The Life of Dr. Stillingfleet,

more oblig'd to him than was commonly known, but those who desir'd his Advice, fail'd not to express their Satisfaction in, and Thanks for it. In Cases of Ecclesiastical Jurisdiction and Cognisance, in Points of Civil and Canon-Law, in matters of History and Facts relating to our Constitution, in Debates of the darkest Antiquity or deepest Controversie, in things of a Moral and Casuistical Nature, in useful Designs for Publick Good, and Private Benefactions to Posterity, he had been often consulted with, and appeal'd to.

The known Strength and Impartiality of his Judgment, and the Depth and Extensiveness of his Learning, gave him these new occasions of shewing and using them, and the Satisfaction and Benefit others received by it, afterwards repeated and increased them, sometimes to his Interruption in other Studies and Designs. But though he was not fond of the Trouble, yet would he not refuse it, was very glad he could be so serviceable to the Publick, and useful to his Friends.

Thus

Thus he shewed himself, whether employ'd in Publick Business, or on Particular Occasions, consulted by his Friends, and for the discharge of his own Peculiar Province, all that know him must own, he understood, and attended it in every part: As a true Father of our Church, in his Ordinations, Institutions, Confirmations and Visitations; as a Lord Spiritual in Parliament in attending (as much as ever Health would permit) the Business of that House, in promoting the Welfare and Security of our Church and Government in all his Aims, Speeches and Votes there: as an Ecclesiastical Judge in the good Orders of the Court, in the Amendment of Defects and Correction of Abuses and Offences, in the dispatch of Business, and the justice of his Sentences.

He receiv'd several Threats, and more than once had notice of such Barbarous Designs against him, as would have aw'd a Man of an ordinary Spirit, or made one of less concern for his Duty, to have desisted from the further discharge of it: in the Controversies with the Papists, I mean, and chiefly in the time of the Popish-

pish-Plot. But he did not discontinue nor slacken his Endeavours for this; no! he press'd them closer, expos'd their Pretences in still further Instances of great Learning and Judgment. At length he pursued them, till some came so near downright Impudence, as scurrility of Language, and denial of plain fact; others to silence, or what is worse, little Cavils and secret Misrepresentations. Nay, some went so far, as either to deny that there were such Authors, or such Words in those Authors, which he had quoted. Upon notice of this he went to Court, and before the greatest Persons there, produced those Books and the very Passages in them, which were challenged, somewhat to the Confusion, though not perhaps to the Conviction of such, who make no scruple of arguing against the plain Evidence of their own Senses.

In fine, he was a Man of enlarged Capacities, and great Natural Abilities, of mighty Acquirements and constant Improvements; a greater thing need not be said of each of them, than that they were truly answerable one to another. Consider him then in all these

these Parts, and 'twill produce this just Reflection, that he knew every thing that was necessary, or of use in his Profession and Station, and what he did know, 'twas justly and exactly. He was not to be contented with a Superficial Knowledge, for in Difficult Cases he had too great a love of the Truth to be easily satisfied, but the great reach of his Understanding made him soon Master of Things. He was not for heaping up a vast Mass of Learning, and then lying buried, as it were, in the midst of it : But as he had a vast desire of Knowledge, so he was not at the pains of getting it, more for his Private Satisfaction, than the Publick Good. Nor was he so loaded and incumbered with Learning (the case of some eminent Men) as to be better able to tell what others have said, than what was the properest to the Point, to abound so much with other Peoples Judgment and very Words, as to lose and confound their own. He was not all Quotations and Authorities, but as he well knew what others had said before him, so (only as was necessary) did he state, confirm or refute their Opinions with

The Life of Dr. Stillingfleet,

proper Remarks on them, still advancing in the Point, and improving the Reader. Of so great a Stock and Variety of Knowledge too, never had Man more of what was useful and to his purpose, or readier and more at command, than he always shewed his was.

Such was the Accuracy of his Taste and Judgment, the Compass of his Knowledge and Experience, and such his Care and Industry to employ them to the best Services, that it made a very considerable Person, and one of his great Friends say, *'twas a thousand pities so extraordinary a Man as he, should ever be taken from us*, thinking, no doubt, he could hardly wish a greater Benefit to the Publick, than that he should last as long as that did.

This was peculiarly eminent and distinguishing in his Character; that no one more happily joined the Man of Learning and Business together. Who better shewed that they were not inconsistent, but improved by each other's Company? Who attained both of them to a greater Compass and Readiness, or directed them to a better Advantage? To be so deeply and uni-
ver-

versally Learned, that all Scholars who conversed with him, or his Writings, admired him for't, thought it was His only, and a great Talent ; to be so well turned to, and skill'd in Government and Business, as to make Men always used to the management of them, think that must be his only Province, was a rare and valuable Instance of the Extensiveness and Application of his Genius.

After these, it ought not to be forgotten, how very agreeable and pleasant he could be, when he saw fit in Conversation, how true a Judge and Observer of Decorum, how exact in his Behaviour and proper in Address. These may be thought little things in him, that had so much greater ; but yet I think they appear much the better and more extraordinary for that, and indeed generally serve to recommend those greater things to the World, and frequently make them more useful and successful.

He was of a strong healthy Constitution, and in probability might have much longer enjoy'd it, had he not impaired it by constant hard Study, which at length brought the Gout

The Life of Dr. Stillingfleet,

upon him, the common Disease of a studious sedentary course of Life, and after above twenty Years struggle, fixing in his Stomach, proved fatal. In this last Sickness he endured long and intense Pains with great Patience and Resignation, and some few Days before his End, desired to receive the Sacrament, which was administred to him by his worthy Chaplain, the Reverend Dr. *Goodwyn*, now Arch-deacon of *Oxford*, and then he declared, that he died, as he constantly had lived, in Communion with the Church of *England*; that he had sincerely endeavoured to perform his Duty, and to discharge those Trusts he had received, and he thanked God for the Satisfaction of it now, so much above what any thing else could administer to him. Thus dying with a quiet and serene Mind, he did humbly resign his Soul to God that gave it, which there is just reason to trust was received into a state of a most happy and joyful Eternity.

Then he enter'd on his great Reward, but left the Learned World destitute of one of its greatest Ornaments; the Church of a most vigilant and excel-

excellent Prelate; his Friends of a wise and faithful Counsellor, and his Children of a tender and careful Father; who by his prudent Advice and excellent Example, constantly made it his Business to promote their Welfare and Happiness.

He died at his House in *Park-Street, Westminster*, the 27th. Day of *March, 1699*, and from thence his Corps was carried to *Worcester*, and decently interred among his Predecessors behind the *Choir* in that *Cathedral*, in the same *Grave* where his late dear *Consort* was laid about two *Years* before. Near which, his Son, the Reverend Mr. *Stillingfleet* Canon of that Church, and Executor of his last *Will*, has erected an Elegant *Monument*, whereon is the following *Inscription*, written by the Learned Dr. *Bentley* his former *Chaplain*.

H. S. E.
Edvardus Stillingfleet, S.T.P.

Ex Decano Ecclesiae Paulinæ Episcopus
Vigorniensis.

Jam tibi, quicunque hæc legis,
Nisi & Europe & Literati Orbis Hospes es,
Ipse per se notus :

Dum Rebus Mortalibus interfuit,
Et Sanctitate Morum, & Oris Staturæq;
Dignitate,

Et consummatæ Eruditionis Lande
Undiq; venerandus.

Cui in Humanioribus Literis Critici, in
Divinis Theologi,

In Recondita Historia Antiquarii, in
Scientiis Philosophi,

In Legum Peritia Jurisconsulti, in Civili
Prudentia Politici,

In Eloquentia Universi,
Fasces ultro submiserunt.

Major unus in his Omnibus, quam alii
in Singulis.

Ut Bibliothecam suam, cui parem Orbis
vix habuit,

Intra Pectus omnis Doctrinæ capax
Gestasse integrum visus fit;

Quæ

Quæ tamen nullos Libros noverat meliores,
Quam quos ipse multos scripsit ediditque
Ecclesiae Anglicanæ Defensor semper
Invictus.

Natus est Cranborniæ in Agro
Dorsettensi,
XVII Aprilis M DC XXXV, Patre Sa-
muele Generoso.

In Matrimonio habuit Andream Gulielmi
Dobbyns Gen. Filiam,
Atque Ea defuncta,
Elizabetham Nicolai Pedley Equitis :
Fœminas, quod unum dixisse satis est,
Tanto Marito dignissimas.
Obiit Westmonasterii XXVII Martii
M DC LXXXIX.

Vixit Annos LXIII, Menses undecim.
Tres Liberos reliquit sibi superstites,
Ex Priore Conjugio Edvardum, ex Se-
cundo Jacobum & Annam :
Quorum Jacobus Collegii hujus Cathe-
dralis Canonicus
Patri Optimo Benemerenti
Monumentum hoc ponи curavit.

F I N I S.

ERRATA.

P^Age 8. l. 24. read Priory. p. 9. l. 18. r. Lyne.
p. 62. l. 26. for in it r. it in.



*Some BOOKS Printed for Henry and
George Mortlock, at the Phœnix in
St. Paul's Church-Yard, viz.*

THE Works of the Right Reverend Father in God, *Edw. Stillingfleet*, late Lord Bishop of *Worcester*. In 6 Vol. Fol.

The Antiquity of *Nottinghamshire*, extracted out of the Records, Original Evidences, Ledger-Books, and other Manuscripts and authentick Authorities ; beautified with Mapps, Prospects, and Portraiture. By *Robert Thoroton*, Dr. of Physick. Fol.

The Folly of Atheism, in 8 Sermons, preach'd at the Lecture Founded by the Honourable *Robert Boyle*, Esq; As also a Dissertation upon the Epistles of *Phalaris* ; with an Answer to the Objections of the Honourable *Charles Boyle*, Esq; Both by *Richard Bentley*, D. D. Master of Trinity College, Cambridge, and Chaplain in Ordinary to Her Majesty. To which may be added, A Chronological Account of the Life of *Pythagoras*, and other famous Men, his Contemporaries. By the Right Reverend Father in God, *William*, Lord Bishop of *Worcester*.

A Seasonable Advice concerning Quakerism. By *J. Stillingfleet*, Rector of *Beckingham* in *Lincolnshire*.

Several Essays in Political Arithmetick ; Concerning the Growth of the City of *London*, and a Comparison between *London* and *Paris* : as likewise between *London* and *France*. By Sr. *William Petty*, late Fellow of the Royal Society.